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THE CHRISTIAN RECORDER

PUBLISHED BY THE
AFRICAN METHODIST EPISCOPAL CHURCH

REV. ELISHA WEAVER,
Agent and Editor.

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are but a faint intimation of the energetic activity of disembodied spirits.

29th.—How time flies! The festive days will soon be past, and we will go back to the old routine of labor. We will take up the old burdens again, and bind ourselves to our wearying task. But have we memorial scene of the joyousness of those happy days, to carry with us into the sphere of toil? Have we no memento of gentle spoken words, of loving actions, of intercourse with friends, that will serve as stalwarts through all the seasons of toil and trial that await us in the coming year? Now indeed is he who has gathered no such treasure of recreation whereof to extend us, to not forget the delight with which we hailed the morning of this festival of all Christendom, in early childhood? Ah, to revive those happy days!

30th.—One more day and 1865 will be in the dim distance, chronicled with the things that have been. Does we look into futurity? Who would willingly listen to a rehearsal of all that must befall him in the course of one year? Who would consent to see a book to pass, unexplored, upon a prophetic pecurrence of 1866? But what have we now to do with the future?

"Trust in Heaven" is power pleasant;
Let the dead Past bury its dead;
Act! act in the living Present!
Heart within and God o'erhead."

But the day wanes. The pass recedes; the future, with mysterious vista, lies before us. Hope and happiness wait us in the coming year. Trial, toil, and conquest, enhance the glory of our future. So we stand, with trusting hearts and steadfast will, on the threshold of the coming year.

RUTH G.

The Christian Recorder.

Philadelphia, Saturday, Jan. 6, 1866.

AGENTS.

The following named persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:—

Mrs. George H. Fairweather, Jefferson City, New Orleans, La.

Mr. Alexander Saxon, (in connection with the elder) appointed there to procure subscribers, Natchez, Miss.

Rev Nelson Pittsburgh, (in connection with the other) appointed to procure subscribers, Natchez, Mississippi.

For the Baptist Church in Natchez, Missis., apply to Rev. J. S. Haberham

May the good Lord bless the labors of these new brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval Speed to them!

SPECIAL NOTICE

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to "Rev. Overseer of the Christian Recorder, or it will not be published.

2. All matters appertaining to books, paper money, must be directed to Rev. Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No. 619 Pine Street, Philadelphia.

3. All persons sending any thing for publication should not send manuscript written with a lead pencil, as it will not appear in the paper. We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

ELISHA WEAVER,
Editor and General Book Steward.

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODO-T EPISCOPAL BOOK CONCERN PHILADELPHIA, PA.

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church at large.

Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the existence of the Book Concern, during which it has succeeded in purchasing a home and lot, in a good location, for such Book Concern and paper, No. 619, Pine, Philadelphia, and for from whom we are now doing business. We have borrowed money to make the first payment, and still get possession of the first of April, 1866.

Brethren, we want the sum of $4,000 by the 30th of April, 1866, in order to carry out the purchase of said lot. Will not every minister and all who are friendly to so important an enterprise, see at once what each church and each congregation is able to help pay for this property. We could not build upon a home for this money; so by nothing short this ground, which fronts on two streets, and is valued at more than two and dollars. Here will be the place to educate our young men in the printing business, and our young ladies binding, folding, paper-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to assist us in their exertions, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express Co., P. O. Box, 2975, Philadelphia, Pa., as a few-will dering.

ELISHA WEAVER, Chairman.
S. SMITH,
G. M. MITCHELL,
R. P. GIBBS,
W. H. DAVIS,
1w0t 4 tp25. H. G RHODES, Committee.

AN APPEAL

To All Our Old Subscribers.

Allow us to request you to send in your subscriptions by the first day of the new year, and those of you who have failed to send in your money for the old year, which is now drawing to a close, will please rent a glance at our terms, at the head of the first column on the first page of this paper—$2 50 if paid in advance, or, if not paid until the end of the year, $3 00. Hence, your bills for this year, and the coming year, will be $5 00.

Just remember, dear friends, if you please, that we, like your-store, cannot live without money. Without money, we cannot continue the publication of this paper, to plead your cause before the nation and before the world. We hope, therefore, that you will, as hitherto, unite in the support of the great cause in which you are all so deeply interested. Thus long God for what he has ushered for our race, in to take courage to press forward to the work with increased energy and zeal

We have a proposition to make to all our subscribers. It is this. Every lady or gentleman sending us the names (accompanied by the cash) of ten new subscribers, will be presented with one of the choicest Hymn Books which our Book Union contains, or the worth of it in any other book we may have. Any one sending us twenty new such subscribers, shall have a copy of the above said hymn book paired book to the establishment. All these orders to be sent in before the tenth day of January, 1866.

Now, friends, do your best. Put forth all your energy. Let no one who will get the first premium We will publish the names of all our friends, whether ministers or laymen, who carry out our proposition, and send their names to the world in the column of the *Christian Recorder*. As soon as the names and the money for the same are sent in to the Book Union. We give this opportunity to all our friends, while God ordered

EDITOR.

Dec 30.—1 Jan. 10.

NEW YEAR IN PHILADELPHIA.

We spent the greater portion of the first day of the New Year in our city, and saw many things matter for our paper. Some few of our citizens kept the day in visiting their friends, some in one way, and some in another; while the larger portion kept open their business places As night a public meeting was held in Bethel Church, to celebrate the abolition of slavery in the United States of America.

On motion, Rev. William Moore was appointed Chairman, and Rev. Stephen Smith, Vice President. Prof Bassett and Mr. A. Fields were appointed Secretaries

Rev. Jacob Mitchell was called upon to anthe some remarks, while the committee appointed for the purpose, had withdrawn to draw up some resolutions.

The committee returned, and reported resolutions expressive of our gratitude to Almighty God for the abolition of slavery.

Resolutions were also passed expressing our feelings at the loss of Dr. McCune Smith, of New York.

After some remarks by ourself, Bishop Campbell spoke nearly half an hour. He spoke of this meeting, and in the course of his remarks, he has been for truths to liberty, and that Thomas Jefferson, though a slave holder, was in favor of freedom.

Mr. Bowers and Dr. Armstrong also spoke We agree that the people of this country, who had power with the Almighty, were indeed a favor of "freedom," but to the white man, and not to the negro.

A committee, consisting of Prof Bassett, Rev Stephen Smith, Wm. Whipper, A Fields and others, appointed to wait on the Mayor to present them to the President and Congress, on the subject of the right of franchise.

After some further remarks the meeting adjourned

A GRAND CONCERT AND ORGAN EXHIBITION

On the 25th ultimo there was a concert at the Shiloh Baptist church, of which the late Rev. Jacob Asbur was pastor. The concert was given by Professor Lively. The organ was built by a rol ored gentleman, by the name of Joseph Cooper, who has a large, new business in South Street, Philadelphia. It contains eight stops, and some twenty-one pipes. The organ is a very fine one. Mr. Lively was assisted by Professors W A Newton, and Bowers. The concert was opened by Prof. Lively with "Hail Columbia," after which the following went off nicely, and, of course, was well received. "Rock of Ages" "Sing the Lord's song," "Old Hundred," "Hail to the Brethren" members of the Shiloh Baptist church, and give them a good pastor, in our prayer.

THE FAIRS.

The fairs have all wound up, some of which we have very successful, and others, we are afraid will We call special attention to Rev. Jacob Mitchell's notice for the first Sunday in the new year, at which time he expects to raise $1300, to pay the debt resting on his church We hope that he may abundantly realize his expectations.

STATE CONVENTION

We observe that Rev. Bishop A. W. Wayman was President, and Rev. R. T. Tenney, Vice President, of the late State Convention held at Baltimore We learn that they had an interesting meeting.

THE CHRISTIAN ADVOCATE AND JOURNAL

The first number of this paper for the new year has reached us. It is greatly improved. Its general appearance is very handsome. Its matter is much pleased with it, and congratulate the editor on his enterprise and good taste. We hope he will soon have a number of subscribers here he asks for. After all, there is nothing like solicitation. We must remember that we have the *Advocate* and Indicator numbered that we had received a new exchange

THANKS

We tender our sincerest thanks to our friends who send us the *Natchez Daily Courier*, which keeps us posted about matters and things in the town of Natchez, and State of Mississippi. The course pursued by the Mississippi Legislature, at its session, shows clearly how they would treat the colored people if they were allowed to do as they pleased. But, thanks be to the Lord, there is a higher power, and their wicked designs will be frustrated.

BRETHREN, BRETHREN, AROUSE!

We warn the brethren, that they must henceforth be more alive to their duties, and pay up each person in the field. The church-papers of all denominations, are, at the present time, calling loudly for support. If other papers do, we have so much more capital then ours, with which Churches to support them, can scarcely continue to exist, how can brethren expect us to keep a church-organ in the field, unless, as a unit, they come to our aid?

Every effort should be made, on the part of our live men and friends, to increase our list of subscribers. They should try to induce all the members of their congregations who are able, to subscribe for the paper. We cannot see any good reason why we cannot have at least one thousand such subscribers annually. Let every minister in charge of a circuit or station resolve to get from one to fifty subscribers, according to his membership, and we shall soon have ten thousand. We are doing all in our power for the benefit of our people, will not the brethren help us to push forward the good work? We hope to hear from every minister in our Church, what his is doing for the good cause.—Wake up, brethren, wake up!

CROWDED OUT

Owing to the crowded State of our columns, this week, many interesting communications were laid over Our friends must be patient, and await their turn

REVIVALS OF RELIGION

We are pleased to learn that the Church general rally in as work Rev Henry Davis, pastor at the Bellview street church, New York, informs us that the prosperity of his charge. It is on the increase, both in a spiritual and temporal point of view We are truly glad to hear of Brother Davis' success; for he is a hard-working worker in the Lord's vineyard. Brother Davis is materially increasing the circulation of our church paper in the city of Gotham, and in doing all he can for it generally. This is right. Every brother should do so.

Rev. William S. Lankford, of the Indianapolis station, forwards a very encouraging account of the prosperity of his church, and states that they are making strenuous efforts to build their own house of worship. May success attend them We hope that Brother Lankford will be able to accomplish his end, and that much satisfaction for the great organ of our Church, the Christian Recorder. We hope we shall soon hear from Brother Lankford. We know that we shall not be disappointed.

Rev J W Keely, of Asbury Chapel, Louisville, Ky., writes us encouraging news of the prosperous condition of the Church. He is moving things along steadily and nearly. He has thirty-four probationers. This is the way to do business. May he never grow weary in his noble work

Rev. Brother Peck, of the Buffalo station, has given us a very encouraging account of matters in his charge, notwithstanding the fact that death has been among his flock May they prosper unsaultingly.

From various directions have we received letters which speak the prosperity of our Church, which is very cheering.

A HALF CENTENARY OF THE A. M. E. CHURCH ON THE 17th OF APRIL 1866

We are constantly annoyed and perplexed by the prompt inquiries of persons from every quarter from persons wishing to know what our Bishops are doing in relation to the plan to be consecrated and observed as a day of proper celebration of that great day in the history of our Church, and further, what they did after meeting here in May last, in relation to bringing into consideration the best plan for increased unity, both spiritually and temporally, within the bounds of our Church.

We can only say that, as far as we understand the matter, they expect to meet in Washington City, in the early part of January. We observe that the Methodist Episcopal Church, her papers and Bishops, are agitating the great subject of the complete reunion of the whole Church, for that they are urging the erection of a centenary building This is what all papers, religious or secular, should do. Every effort should every sentiment before the minds of Church and people every thing of interest to them, and preserve it for future reference. Every Bishop should be who are constant readers of papers are fully aware that nearly all objects which are carried out by the people, are first brought before them in papers, whether religious or secular. It never becomes a question as to who agitates is, but, if it is a good thing? and, if so, carry it out immediately.

NEW BOOK.

We have just received per hands of Mr Joseph Ferguson, an old resident of this city, and a gentleman of wealth, intelligence and distinction, a most especially beautiful copy of his own meritorious work, entitled, "Life Struggles in the South." The author was a Captain in the First New Jersey Volunteers—a man whose patriotism is rivalled only by his intellectual acquirements and his high moral character. He is a native and mostly born—in which position he has served many a bloody field, inhaling the very atmosphere of battle. We cannot sufficiently commend his book As yet, we have had no time to peruse it thoroughly, but we have read here and there, and from numerous that there is no book published upon the same subject that gives a better account of the doings of the late war Every item is truthful, full and impartially. It does justice to all, irrespective of party or section As is always the case with educated and intelligent gentlemen, he is the train for fifty projectors here. It does not ignore the black man, and does all the credit to the white soldier. It is indeed a book for all. Its full of stirring, truthful incidents and accuracy is recognized the principal events of the war, and faithfully portrays the horrors of battle and bloodshed. We wish the author was himself remunerated. The book is neatly bound, and contains 208 pages It has a fort of the Pennsylvania soldier, and the Hall of Heroes Price per copy, $1 Let some of our readers fail to send us a copy at once It would be a misfortune to them not to read it. We hope to speedily receive a number of orders for the book. The book can be had at the printing-rooms of Mr. James M Pongeon, No. 418 Bridge street, Philadelphia. Persons residing upon this gentlemen can rely upon being treated in a fair and honorable manner. Call upon him without delay.

HOW WE SPENT THE LAST SABBATH IN THE OLD YEAR

In the morning we were at the Seventh street Presbyterian Church, of which Rev. Mr. Gibbons furnished the pulpit for them on the occasion, about 11 o'clock, A. M., by the request of brother J. C White. We had been solicited by Rev. Mr. Gibbs, and by brother Bishop of the A. M E Union Church, Center street, to preach at 3 o'clock, on the introduction of an organ into the church, called the Presbyterian Organ. Quite a crowd had assembled to hear this organ played and the discourse This organ was played by Prof Harris and his daughter. The pieces were very well, indeed We had a very nice time Our text was Psalm xlvi, 5: "God is in the midst of her, she shall not be moved: God shall help her, and that right early." We were urgently solicited by the Elder and the friends to be with eight with them, which invitation we accepted

WATCH NIGHT.

Last Sabbath night, the last day of the old year, was the general watch night in this city We assisted Rev. R. F. Gibbs, of the A. M E. Union Church, Center street At half past 9 o'clock the doors were opened, and long before this time the crowd was immense, extending far into the street; so much so, that it was a hard matter for one to push his way through to gain admission to the church, which was filled with both white and colored people The Elder and Trustees were compelled to have some five or six policemen. Every available spot in the church was filled We are not right sure whether or not there is any church in the city where there is such a crowd among the whites as there is in the up-town A. M E Church Hundreds had to leave on account of not being able to gain admittance. The services were opened by Rev. Joseph Eddy, who took for his text—"O Israel thou hast destroyed thyself." &c. He was followed by several others, among whom was Rev. Mr. Gurley. About thirty minutes before the old year went out to give way for the new, the Elder requested us to lead the congregation in prayer. Just at the hour of 12, M., he called upon the oldest member in the church who was present to engage in prayer. Brother Gurley did so. After prayer, the Elder gave out an appropriate hymn Having been solicited to memorize the occasion, we had taken down several notes, and spoke duly. After the consecration, the friends were invited to come forward and partake of the refreshments tendered on the occasion. Due appearance of the new year, which a very large number did We have no recollection of ever having spent a night which seemed to us less than the coming in of the new year, nor do we recollect ever seeing it done. It is true, the Elder, who had a good time, was among your readers. About half past 1 o'clock, we left for our home. May the good Lord keep us all faithful!

THE NEW YEAR.

The New Year has come upon us, freighted with the various omens and changes in the eventful life of man. It brings an new responsibility to the nation, and to every individual upon whom the mighty responsibility of the new year's duties will devolve. We enter upon the new life, and many thousands more are still pursuing the downward course. Shall we, in consideration of these facts it becomes us all to turn to God, the giver of every good and perfect gift, and, through our Savior, on this day of resolution through the present year, that we may, with cheerfulness and alacrity, run the race that is set before us. We will, by the grace of God, pray and prosperous new year, both spiritually and temporally.

For the Christian Recorder.

EMANCIPATION CELEBRATION

A special meeting was also delivered from Numbers, 16:: "And he stood between the living and the dead; and the plague was stayed;" being a blessing to the colored people, and a monument of its being subdued, subjugating the brave colored volunteers, as true instrument of the almighty in the hands of God, the conqueror, in obtaining the full immortal living taste in their history; after which the following preamble and resolution was presented and adopted by the congregation rising en masse.

Whereas, On the 18th day of December, 1865, the glorious proclamation was issued by Hon. Wm. H. Seward, announcing the joyful fact, that the amendment to the Constitution, abolishing slavery, proposed by Congress, and by the 13th of February last, to the legislatures of the several states has, by reason of its ratification by three-fourths of the legislatures of the United States, become, to all intents and purposes a part of the National Constitution; be it therefore

Resolved, That we, the people, unanimously do, and are hereby tendered to those members of the last Congress, by whose votes the act was proposed, to the amendment, the deepest sense of gratitude, to the legislatures of the several states her, by reason of its ratification by three-fourths of the legislatures of the United States, to come, to all intents and purposes, a part of this National Constitution; be it therefore

Resolved, That we, the people

fixed five shillings for every such crossing." Besides the Sabbath they recognize but two holy days throughout the year the *Pan Day* in the Spring, and the Thanksgiving Day in the Autumn.—*Evangelist.*

OF MUSIC IN CHURCHES.

How shall we bring about that resolution of things, in which, those who say the hath, cannot to sing, shall compose our choirs, and they to perform the hath which they cannot sing? In the first place we who compose the music, must not set ourselves up as musical dictators to the choir, or committee in toto, as qualified to be so merely because we write it; but we must learn to see them what is in our power, and unite with them in every way issue through necessity, and if such fail, in our judgment, to be worthy of the honor, in just and open to those who can and will sing their best.

"The way that hath no guide is joyless,
But to him who will counsel find success,
In all his counsels, consequence and peace;
This is the counsel I would give to all,
And this shall counsel unto me."—*Southey.*

We are sure we are not so bad as that; we may have some in ourselves, with due power to get it out: but my experience is as highly to say can. We may be able to decide, in a measure, upon the excellence of the performance in others, but very rarely in ourselves. We may be conscious of nice, small particular words and tones that please us most, and if they are well and finger in our memories fingers, notes are recollected, and we may be pleased with the performance of others, but we are not conscious of the whole; but for all this, there is no doubt, if we have the ear and the voice, we can by attention and practice, soon qualify within the bounds of common sense, to be executive of a music.

And then, further, as a common sympathy is the result of common joy; so that those that sing well, and play well, and have a good ear, and a good voice, and a good taste, and good sight reading and psalmodizing and session to boot, will be but of a true tone, on the side of the congregation, of the labor and suffering of the choir, and will be ready to assist them in all circumstances, in all weathers, in sickness, aiding or will, must appear in the choir, and the choir must not spend an evening for, of the week in the business of practicing. Without this sympathy and this sort of appreciation, the members of a congregation will appreciate the body, and the choir of their funerals. What is more, the sense of philanthropy in the heart of a congregation will not rest on to lend them to compensate those who have no able and willing to minister to their enjoyment. We do not mean a money compensation as such—for that is not commonly practicable—but a sense of honor or reward them in other ways, which will engage themselves—to do them honor. Let us break down the wall of feeling between from their abilities; and to show in general a better good will toward them.

The congregation should furnish every possible facility to a choir; so that they have such books as are needed, such instruments as are necessary for help, and such conveniences as they may not deny them, and that they are never left wholly unaided for; so as to feel dumped by discouragement and neglect.

By the changes at time and the seasons of events, and the sadness of human affairs, choirs, though the best, will deviate, and be broken up now and then. So there must be some such preparative process going on. The youth must be taught to sing. All the young must be the choirs of those who remove and are drawn away. Teach even to the very youngest, and all of the more, old and young, must see that they are entertained, that every boy and girl that can be made a singer is properly trained to sing. Order is proper, if necessary, and is prepared to reward those that are needed. Without this order and system they will render in the delights of devotion and praise.

When some such state of things as this shall be, then will be an entire change in the whole way of forming and sustaining choirs of the very best material, and of the very best singing that is natural, any congregation will have itself to blame if their music is not, in all respects, such as they would be proud of. Worship will be foolish, the flow of holy emotions be broken, and the spirits be wearied, relaxed and disturbed, unless this most important part of worship, whether performed by the congregation or choir, is both, receive the care, influence, energy, and attention that it needs, and that it is capable of when reasonable expectations. It belongs to the peace of congregations to find and to aid things that are necessary to the service of song. It should make both part of their joy. It should aid richness to the life of worship. Worship will be more full and emotional, and devoted to all their devotion when this is properly attended to.

How delightful it is thereby above all things blend in perfect harmony, when the voices of all the people, thanksgiving, "and his gates with praise, and his courts with praise, go your way in, and enter his gates with thanksgiving, and his courts with praise, be thankful unto him, and bless his name; when one sings of song we ly,

"Sing with every power that is in you,
Sing with every voice that you have,
Sing with every breath that is given you,
Sing to the glory of God."

How sweet are remembrances of other days, linked to God's worship by the ties of sacred song! How they bring back the days of old, and make us more thankful for them, "till every sound, that we have ever heard, seems to turn its silver lining on the night of the past, and for a moment we no more sometimes of sadness to sadness, than the bright and perfect days of the past, but only fasten the victory, we have gained over it, by having the happy privilege to contribute, and may sing the overture.

"Sing on, sing on, while life is young,
While yet your voice is free,
Sing on, sing on, while life is young,
Sing to the Lord of me."

NEW WANT OF THE MINISTRY.

The Benchmarks of President Smith delivered at Dartmouth College in July last, contains the following passage, setting forth, as we believe, the gravest want at present of the pulpit and of the world glad to know that a man in his position sometimes such views:

There are few fancy that the chief difficulty of the modern ministry is of an intellectual sort; that only the memory were more rich-ly stored, and the faculty of thought more highly disciplined, and the art of rhetoric more fully mastered, there would be no longer any necessity for a new impulse. The pew sits (standing pipes) would be gained, and the world would be moved. But I have no sympathy with such views. God forbid that I should disparage learning, or the more of it the better, and in this respect, I am confident, the ministry of the present day will bear comparison with any that has preceded it. The chief want of our eternal order—and I mean no reproach when I say it—is not that of learning, but, but love. The love that prostrates itself, first of all, with streaming eyes of penitence, at the foot of the cross, and then lives with unfeigned sympathy and compassion for the souls of Christ dies; the love that measures not carefully its sacrifices, but delights in multiplying them, that, in one day devotion, forgets the throes in its fullness, the burden it has to bear, the emptiness of its purse. Without this sympathy and this sort of appreciation, the manners of a congregation will appreciate the body, and the choir of their funerals. What is more, the sense of philanthropy in the heart of a congregation will not rest on to lend them to compensate those who have no able and willing to minister to their enjoyment. We do not mean a money compensation as such—for that is not commonly practicable—but a sense of honor or reward them in other ways, which will engage themselves—to do them honor. Let us break down the wall of feeling between from their abilities; and to show in general a better good will toward them.

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How sweet are remembrances of other days, linked to God's worship by the ties of sacred song! How they bring back the days of old, and make us more thankful for them, "till every sound, that we have ever heard, seems to turn its silver lining on the night of the past, and for a moment we no more sometimes of sadness to sadness, than the bright and perfect days of the past, but only fasten the victory, we have gained over it, by having the happy privilege to contribute, and may sing the overture.

"Sing on, sing on, while life is young,
While yet your voice is free,
Sing on, sing on, while life is young,
Sing to the Lord of me."

MINISTERIAL SUPPORT.

The *Lutheran Standard* gives the following estimate of the annual expenses of a country pastor:—Three hundred bushels of corn, @ 50 cents, $150.00. Four tons of hay, $40.00. Blacksmith's bill, $10.00. Wearing of horse, carriage and harness, $25.00. Clothing for wife, $75.00. Clothing for two sons, $50.00. Clothing for four children, $70.00. Boarding for three children, $72.00. Clothing for self, $100.00. Board, $200.00. Fuel, $50.00. Rent, $60.00. Papers, stationery, and postage, $15.00. Medical attendance, $20.00. Furniture, $25.00. Travelling and other expenses, $25.00. Total, $1250.00.

Clothing and marketing must be unusually cheap where this must live. His wife must be a prodigious manager to manage (or household without a servant, where wages and boarding would cost at least $200) to the above estimate. The pastor must have a very deliberate dressing, if he can feel comfortable without giving at least $50 to different objects of benevolence. It will not do for him to have the costly property away from his door. He will be expected to set a good example on every paper, that is passed around in fishing for religious enterprises. His children ought to go to school. This will create a bill for books and stationery of $10 or $20.—As an educated man, he must have furniture of living his children a better condition than a small country village can furnish. This would seriously increase the burden of his expenses. Besides, if he be so fortunate as to receive a salary of more than $600, he will have to pay his income tax for all over that amount.

We submit the estimate to the consciences of the consistories of congregations. The majority of pastors receive an inadequate support. By no possible economy can they live within their means. Some may have means of their own.—Others may succeed in living the most of the time will spend every most of this in a few years. But suppose their private income be sufficient to support them. Is it honorable, and to our advantage, for a congregation of ample means to enjoy the ministrations of life from the lips and at the hands of a pastor, at his own expense? Is such an act be considered honest, as a business transaction—to say nothing of a remuneration to words one who opens himself and his family to poor cases, to fit his people for peace eternal?

But few have means of their own. What shall they do? Things must be done. Can if they were disposed to do it, they have nothing to dig at, save the roots of the knotty questions of the day. Even if they were disposed to "beg," their people would be greatly offended by it. They sow and stretch sheet bigger means to be an interest. The working minister, who is a threadbare, to an extent that the people are perhaps, accepted by it. Their table is literally spread with bare necessaries of life. Their wife, to, our certain knowledge is not a few instances families, cause them much out of four without meat and bread. All this is borne with unexplaining silence for the kingdom of God's sake. But is it fair, is it kind for the people, who have more than they need or use, apply, to treat their best friends thus?

There is another remedy. A man may run into debt, if he can't enough look for that. He runs up bills, until he is afraid or ashamed to show his merchant. He gives his note, until he feels that he promise to pay" is a mere form of falsehood. What a dilemma for a man of God to be placed in! For the present he sees no possibility of paying his debts. He is in

Poetry.

REST

We have never, we believe, seen serious ghosts trees and tombstones than those which we have. There are a new and perfect expression of a world-wide feeling. Dust possesses neither head nor cultured mind and a public spirit, and on her poor pallet in the churchyard it is not a topic that would have been cheered and illumined many. The world knows, but he has gained a be. Mott. *The Living Age* says:

"The following lines were found under the pillow of a soldier who was lying dead in a hospital, near Fort Bidyed, Florida:"

I lay me down to sleep,
With little thought or care
Whether my waking find
Me here, or there.

A tossing, burdened head,
I but only to rest,
Thro' weary nerves and limbs
A loving quest.

My great right hand forgets
Its cunning and
To mark the many marvels
I know and love.

I am not eager, bold,
Nor strong—all that is past;
I am only not to do
As late, at last.

My half day's work is done,
And this is all my part;
I give a patient God
My pearest heart.

And cramp His bounty still,
Though all its love be due;
Those sitters no less than stars,
Lead silver blue.

The Quince Tart.

A SUGGESTIVE AND SAINTLY CHILDHOOD.

Mrs. Williams went to her dining room closet with a plate in her hand, evidently with a design. Her little daughter Elsie followed, as was her wont, peeping curiously to find out what by the mouth the white napkin, and by dint of hard tucking covered it. Setting that it was a quince tart—a dainty of which she was particularly fond—so she immediately besieged her mamma to give her some.

"It is for supper, Elsie," Mrs. Williams said, "and I cannot cut into it now."

"Just one mamma," Elsie asked, pleadingly. "You could not see one."

"Elsie, I have told you not to tease me; I shall not give you any. I will not speak to you for this plate, but for grown up people," and Mrs. Williams locked the door demurely, and put the key in her pocket.

"I am so hungry," whined Elsie, in a petulant tone.

"They go down to Bridget, and get some bread and butter; it is the best for little girls and people" and Mrs. Williams sat down to her sewing.

But bread and butter was not what Elsie wanted, and after sitting in a most uncomfortable mood, and flattened a sulky nose and pouting lips against the window pane.

She looked up, but then it was bright and pleasant; the sun was smiling in the western sky, and the leaves of shade were rhosy with the most sober through the blue ether, and here, light of wing, and free to and fro. Her eyes sought in vain for any thing to harmonize with her own discontent.

So she looked down into the back yard, which was just in it of cold, dreary-looking shanties, all ugly bark yards, every where, and every where black—some with a few chickens picking about, and bunches of cast-off clothing round, all still dirty by a high fence with a broken gate on the alley side. And looking there, Elsie saw something near her—a little boy, in rags, ragged and bare-foot, with clean face, but bowing all over the rude mark of poverty, came in with an old wooden pail, which he carried between them. They paused at the ash heap, and throwing out the old fagots and cinders, and a number of pieces of half-rotten rail and garden, which they began to search for coal, which splinter that lay around the yard—a piece of broken bowl, a cracked tea cup, and a number all were picked up and disposed of in the pail.

Then they ran to the gate which connected the refuse from the kitchen and table, and sifted them for the rich ones, and with long sticks explored the mass. Presently, though Elsie, from her post of observation, "they are not going to eat that! but yes! one of the boys (the most ragged) puts them into his mouth!" Elsie was a mamma's little finger nearly off, and the dog drew back with a howl of pain. The boy looked at the dog, and then at his finger, and then at the dog, and then at his finger, and then at the dog, and then at his finger, and then

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or lord, whichever is most convenient to me, and then, within five minutes, half a pint of water in which has been stirred a teaspoonful each of common ground table mustard and salt.

What a pause has been swallowed which has no special effect on the throat, but causes sick nose at the stomach, fetid eructations, gas pains, stupor or any other strikingly unusual or unnatural feeling, saving the quietly the whites of two or three eggs, and as quickly as can be prepared, half a pint of coffee made thus: On a tea-saucer of ground coffee, half a spoonful of boiling water. Our next effect is the white of an egg. After allowing it to rest a minute or two, press it against the mouth cup, and when it is not too hot, drink it—Then swallow the mixture, and follow it quickly on a teaspoonful each of ground mustard and table salt, or pepper, if you like, and wash down the mustard from settling on the bottom of the plate. The egg is only the most soothing mean- ing conjunction to forge numbers of persons any other known substance; the coffee acts thus to the most largest, quickest, of stimulants, while the mustard relieves the stomach of the whole of its anxieties by vomiting, more instantly and safely than any other familiar compound— That compound, during cold weather, is a capital home-fly down the throat on unnecessary inter- ference.

If any part of the body is scalded or burned, as the hand, the best remedy, next to the fire, is there until the physician arrives. The sensation of pain is instantly relieved, and the inflammation is prevented from rising within an hour or two. Apply the part of any flour to the burn- ed or scalded surface, and it will adhere to it as moist flour, so as effectually keep from it the air and the pain of being scorched or fanned, and the action death lightly around, if not destroyed it, and the patient goes to bed, and in a very severe burn from fire, which is the most painful of all burns, and the most dangerous, I have in any case or form, the first ever attempted. If the burn is not deep, there will be no suffering, healing will commence in a few hours, and in a few days, the flour will drop off or may be moistened off with water and carefully removed—Cotton is the best, safest, and most painful treat- ment for ordinary burns and scalds.—*Dr. Hall in the Watchman.*

"TAKE NO THOUGHT FOR THE MORROW."

When John Keller, of the village of Helsee, was obliged to sell his property, because, in that year of scarcity, 1847, he could pay neither rent nor taxes, he was the day before with his wife to church, as was his regular custom every Sunday. He heard standing near him the text, "Take no thought for the morrow," and in the words, "Your heavenly Father knoweth that ye have need of all these things."

On his return from the church, he walked a short distance by the side of his property, and the words in Matt. viii. 1, "When Jesus saw some down from the mountain, great multitudes followed him," seemed also to apply for he, too, followed his Saviour with faith and prayer. His blessed words he had heard upon the mountain where the whole people had gathered. And when he came scattered for the last time on Sunday the cottage, which, as the morrow they were to turn their backs upon it, was becoming to weep, he comforted her with the words, "Take no thought for the morrow, for your heavenly Father knoweth that ye have need of all these things." He spoke much in the same strain, though God's dis- pensation, they had been reduced to poverty, how he had sent relations, who had formerly been in necessity, and argued that the Lord, who always kept his word, would make all things turn out for the best.

The next morning came the bailiff, and the auctioneer with a commission. An offer for the property was made of 450 thalers.

"Will no one bid higher?"

"500 thalers" called a young lad with a stout voice; and the auctioneer was prepared to lay his hand, and the name of God in his heart, who stood before the cottage, on the property in the pocket-book, which was full of bank notes. So one bid higher, and the bargain was agreed upon.

"What is your name?"

"What has it to do with the affair? I have not bought the cottage for myself, but for another person, and I am ready to pay the money through here on my journey from my home to the university. I am a student of divinity at Berlin, and I overheard enough of what was said in the church on Sunday to make me think to make inquiry of their neighbors. I am the heir to this woman's eyes, and remarked, from the trembling lips and clasped hands of the old man, he could pray. Five hundred thalers will not ruin me. I can, then, see if I am right, and I shall do so willingly, if faithful Christians have been helped thereby."

The poor Kellers had no time to express their thanks, for they had received more than they could by and surprise, their deliverer had vanished, and they never saw him again, but the more fer- vently did they thank God, who had sent them the help. The bailiff and the auctioneer went away, and the good people remained in the cot- tage they had inherited from their fathers. Over the house they carried the inscription words: "Take no thought for the morrow your hea- venly Father knoweth that ye have need of all these things."—*Sunday at Home.*

CHRIST INCOMPARABLE.

If Christ were not divine, he was a well as human, he is a perfect mystery. We sometimes compare one man with another, but Christ can be com- pared with no one. He cannot even be described. Our deed of which he is distinct. He seems like some new form of life as an angel had brought from the skies and planted in the earth. It is more never yet thought of all others, and besides is never written or dim, but blooms and smiles with so much beauty and freshness, as none could so amidst the finest surroundings of summer. You "Christ is not like none nor not like God. He appeared in the heavens—and so clear is its light, and so radiant is its purity, that it seems forth among the stellar hosts as the central object— and because of its extending beauty men have come to mark the morning star of God. Jesus is re- grew up amid circumstances that were unfavora- ble, yet no sense of surrounded and overcame all circumstances, but made the least approach to him. He was born, living among a rude people, had but few educational advantages, was a sim- ple mechanic, yet these could not hide him, nor had them in touch. He was not made by the poet. He seemed to live in a realm of being that was outside of merely human nature. Mark his commanding position for the whole world. That is strictly a Divine thought. How he speaks sky of the soul and its sin, as none could speak when he lived, as none have spoken since he died. Touching his character, more heroic, more than a shadow of sinlessness, that we seem to be listening to one who has sojourned in the immortal years. Has come back to tell us what he has seen and heard. And, what is peculiar, he enters into no argument. He utters truth as God would utter it. He speaks with authority, and has no misgivings when he speaks He never makes any apology, the point that was stated at one time is not corrected at another. Experience reveals no mistakes.

WHAT THE AGE NEEDS TO HEAR.

If there be one word which more than another needs to be sounded in the ears of this vain and selfish—this money-making and pleasure-seeking generation, it is the momentous question of our Lord, What shall it profit a man if he shall gain the whole world, and lose his own soul? Gain, in one form or another, is the passion of our times: witness the spontaneous response by a city not many miles above Philadelphia to a casting his stones in a frenzy of excitement. In the im- mult of the world, the preacher has, to some ex- tent, to mingle. It is well if he has not entered sweep by it himself, and made to share in the eager passions of the hour. To keep up even and well-poised mind requires not only assist- ance, but communion, but the grace of God which at once strengthens men's judgment and inspires their heart.

Thus fortified within, it is his place, while in the world, to stand apart from it, to be not of it, and, in his high watch-tower, to lift up his voice above the roaring sea of clashing waves, and cry to the wilderness, saying, What shall it profit a man, if he shall gain the whole world, and lose his own soul?

The word is meaning after gain. To be rich is the desire of all who embark in business. The passion has acquired a new development from the great material prosperity of the land. We have scathed by the commercial enterprises of the day the most ordinary and prudent calculations. With new incursions come new arts and inlets of ruin. Men run to and fro, and riches are increased. The messiness brings forth their tens- sense of fraud, or five, of gold, and of silver, and then the age is lordly and the men are rich.

The danger of wealth is, that it be used, not for its true purposes, but for the purposes of pride and luxury, and that it be not kept within due bounds. Instead of being a moderate and lawful desire, it becomes a devouring passion. It is soon confined to any class. The manner of life, or even the simplicity of the many, until what was sought chiefly by commercial men has become the passion of millions. In this country the desire to be rich has become a national rage and frenzy.

Suppose for a moment that this desire could be restrained within its lawful bounds, and become rich. would it be for the actual good of society? Not unless society were purified. Each Christian principle that men should have learnt how to use their riches for good, and not for evil, wealth proves often a curse, for it tends to luxury and frivolity. Witness the profligacy which reigns in Paris, and which has its centre in the French court. It is the carnival of fashion and folly.

Such orgies as are described in the letters of Horace Walpole cannot be equalled in the pre- sent French Revolution, and may prepare the way for another

When men are thus wild with passion, it seems almost hopeless to gain their attention and con- vince them of their sin. But if we could obtain that calm hearer, we would whisper a few sober reflections Sometimes, when the man of busi- ness has returned at night, weary with the cares of the day, he sits down to sup by his friends, or drops into a musing, melancholy mood, and asks, "Is this my portion?" To be rich and die! Suppose he gains ALL? How empty—how barren! Rest he can only be obtained from above! And what is rest, compared with the purity and sweetness of household love! Money is good, but there are other things far better. Virtue is better, indeed- ly better, and domestic affection is a thousand times better.

What is the power of money to make a happy home, compared with the sacred names of wife, parents and children, of brothers and sisters—of peace with all around and underneath? If wealth has its value, how much more has the treasure of love and refinement, by which we can cause misery and adorn one humanity!

"To build we to the being that we."

Thus intellectual treasures are better than all material advantages But what even are these, compared with the life of the soul which has no end? Other things pass away While man are toiling and striving to enrich themselves in the mighty storm sweeps on which bears them to one common grave. Yet a few years this scene will change, and these men will be no more silent. But the soul will outlast them all. It will live throughout eternity, either in infinite joy, or quivering with endless pain. How serious, then, becomes the question of our Lord, "What shall it profit a man, if he gain the whole world and lose his own soul?"—*Evangelist.*

THE BEST THING TO BE DONE.

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I remember a man in Terre Haute, who was under serious convictions, and whom I called upon. He said he was going to tear up theology to the roots, as that when he became a Christian, he should be a real one. He was a very good and I said to him:

"Sir, suppose a man should send to you to great haste, asking you to come and see him, as he had symptoms of cholera; and suppose, when you reached his house, you found him in the last hour or five old medical works that he was stud- ying, and had got to page 700, and was just about to come in and assist me in understanding these books, and I am not going to take you away, but he is being doctored till I have torn up the doc- trines of medicine in the very room, for that is as well, I am going to be well all through I would you say?"

He was so convinced of the error of his posi- tion, that he abandoned it as a matter of fact, and after you have recovered, you can study at your leisure.

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THE NEW TEMPERANCE MOVEMENT.

Within the last month a new benevolent so- ciety has been organized in this city (Philadel- phia). It is intended to take the place of one that, not long since, made a noble record. The new organization is called "The National Temperance Society and Publication House." It has for one of total abstinence from all using, making, or selling intoxicating drinks as a beverage— This pledge is based on the moral duty of self- denial, not merely as a measure of personal safety, but for the *good of others*. The Christian prin- ciple of expediency, which Paul so nounced when he said, "It is good not to drink wine whereby my brother stumbleth," is a sufficient basis on which to build a total abstinence reform for the whole globe; and the infinite machinery and mis- sionary flowing from gospel-charge, is argument enough for the most stringent laws to protect society from their ravages On these two fundamental points all good Christians and philanthropists ought to be able to unite.

The new organization is well manned Its President is William E. Dodge, a Christian mer- chant of New York Among its Vice Presi- dents is Governor Buckingham, whose life hereto- fore has been a model of temperance and sobriety. Its Secretary is Wm. Colgate, who is known as a Christian gentleman of the highest character. Its Executive Committee have started in the right direction, by refusing to be so to fell com- promise with God. There is a light let down from the Father's throne, and it is now a work to be a state to receive it, that supersedes the necessity of human law. It is a revelation of God's will, and quarrel with the sovereignty of God, when we refuse to accept it. It is not to be left to men themselves breaking out, as in arguments and self-righteousness, but they are to stand apart from it, and, in his high watch-tower, to lift up his voice above the roaring sea of clashing waves, and cry to the wilderness, saying, What shall it profit a man, if he shall gain the whole world, and lose his own soul?

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HARRISBURG ACCOMMODATION ..... at 7.00 "
LANCASTER ACCOMMODATION ..... at 5.00 "
PACIFIC TRAIN, No. 2 ..... at 8.30 "
PITTSBURG AND STEUBENVILLE MAIL ..... at 11.30 "
PHILADELPHIA EXPRESS ..... at 11.10 "
ARRIVE.
PITTSBURG AND ERIE MAIL ..... at 3.30 A. M.
PACIFIC TRAIN, No. 1 ..... at 8.10 "
PHILADELPHIA EXPRESS ..... at 8.40 "
PEACE ACCOMMODATION ..... at 10.00 "
LANCASTER TRAIN ..... at 12.00 M.
FAST LINE ..... at 12.40 P. M.
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DAY EXPRESS ..... at 4.00 "
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MAIL TRAIN ..... at 11.10 "
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Poetry.

I'M GOING HOME TO DIE.

[This touching little poem was written by request of a friend, on the last sunday of the year '64 A. D., who, in the prime of life was called to her reward. He visited her "*Above Water*," at Gettysburg, and in bidding adieu to many of his most cherished friends there, he gave expression to these affecting words: "*Brethren, I'm going home to die,*" and he scarcely has reached his friends and home in Iowa when his gracious fly fall asleep in Jesus:]

Back to my boyhood's happy home
From whence I've been for many a year roam,
Once more to see my mother's smile,
Which sincere dare not cease beguile,
Once more to see my sister dear,
Whose love is constant, sincere and clear.
When you receive these lines from me
Know that I'm going home to die.

My hope of earthly work is felled,
The fill for which I strove not failed
No more I seek an earthly name
To gild the gorgeous heights of fame.
A truest wreath is deck my brow—
Twas a hopeful theme—'tis over now.
The God's decree, I breathe no sigh.
For He has ordered me home to die.

And I must leave the loved ones here,
The glad, the young, the bright, the fair,
How much my heart's love's flown to you
In tenderly? No more they're mine
Yet I'll not murmur, I'll not bow
And I must yield them to him now,
Tears cannot start, I scarce know why,
Loved ones, I'm going home to die.

But angels are waiting to waft me over,
Flowers of beauty, peace, and love,
To crown the faithful ones of God.
When in His happy paths here trod.
O, gentle love, cease that control,
More dear to me than earth's renown,
Then, comforter, all hail, good by,
For now, I'm going home to die

Ian of P. H

The Family.

HURTING A CHILD'S HEART

BY T. S. ARTHUR.

"I don't expect any thing of my children!" The tone was fretful, with a quality of accusation. The face of the speaker wore an injured look.

A boy, between fourteen and fifteen years of age, sat reading. He moved uneasily, as pain had disturbed him, but he did not lift his eyes from the page on which they were intently resting.

"The herder a mother always for her children, the less they care for her."

"What are you talking about?" said the husband, as though the pain felt an instant before endlessly interested.

"All children are thankless!" So the speaker kept on, talking to a friend by her side, yet really thrusting at the boy.

"Not all!" answered the friend "I have a mother, and I carry my heart in my hand to her. It is full of love and gratitude, and I cannot remember the time when I was not so."

"There are exceptions to all rules. And, believe, there are few exceptions to the rule I name. You would be a cold heart, indeed, into which she did not inspire love."

"I love people love That is the old, trite story told as true to-day as it was a thousand years ago. If children grow up cold and thankless to their parents—if they early separate from them, going off into the world, and leaving them with neglect—the fault, in most cases, rests with the parents. They did not make themselves worthy in their children's eyes".

The boy flushed deeply, and colour for some minutes. The boy had let his book fall from before his eyes, and was gazing intently His mother saw this and had a quick perception that something was wrong in his mind.

"Edward," said she, "I don't like to say in my bedroom. Go down stairs."

This was said rather harshly. The mother's tone of voice had changed considerably

The boy arose without hesitation, and left the room

"I don't think it is always good to talk before children," remarked the lad's mother, as soon as he had retired.

"A proper regard for our language and conduct before our children," was answered, "is a theory of the graver order, and should be acted upon instinctively—their eyes are sharp—they read to, and know to sometimes better than we are ourselves "

"They are sharp enough, I suppose, but not quite so sharp as all that," was answered. "I'm not for one of the false-heads children of much importance in her mind."

"That estimation in the case will not alter the result, my friend. Of that we may be sure. Just as we are to our children so will they be to us. Love begets love, and kindness begets kindness. We do not hurt them wantonly, they certainly will not in turn, wound us by neglect."

"Hurt them wantonly! I'm not sure that I get your meaning."

"Are you aware surprised that Tom Baldwin made his escape from home at the first good opportunity?"

"Well, I looked for it, I must confess; but that don't excuse him; he is a perfect brute to act ungrateful boy, after all his mother has done for him. I said a little while ago that I was not for children are thankless I don't calculate on any thing from them. They'll grow up, and scatter themselves east and west, getting off as far from home as possible, and never think of it. He left to an asylum in the poor-house when I get old and helpless."

"Do you talk so before your children?" said the friend.

"I hope my sentiments."

"So I inferred. In that way you hurt them You put their feelings on the rack, and write out a verdict of condemnation when it is impossible for them to defend themselves against your mental charges. I saw your boy stand and writhe a little as you were speaking, and then throw it off. He was not party to Tom Baldwin's awful act, and it was hard to visit on you, my friend, to make Tom's delinquency the occasion for an outpouring of your own ill, when you may bind to you, if you will, by triple cords of love, your own boy, or—or push away to a distance, where he can feel no warmth and no attraction. Take care, lest You are on dangerous ground!"

"O yes, make too much of children," was answered, but with a little obstruction in manner.

"They are simply human beings They have sensitive souls, and to remove reproachfulness—Tender to love, but hard or insensible to unkindness. They are creatures of feeling rather than thought, not generally building up theories, but rarely losing the sentiency of pain from unjust infliction. Hurt them wantonly, and they never forget it. It is my opinion that, in a large number of cases, where children neglect their parents in old age, the cause lies just here."

"All of which is simply ridiculous," said the lad's mother, "and a poor compliment to human nature."

"Human nature does not often suffer unjustly through kind judgment," was answered "But I am not offering an apology for the cases—passing—only look after the cause To prevent is better than to remove. Ignorance is no excuse. Is it not much the wiser course for us to make sure of the cause, than to suffer by it, and bring them love in the process?"

"You speak to me as if I did not love my children."

A crimson stain marked the woman's cheeks, there were sudden flashes in her eyes. She was a woman of quick passionate temper

"Every feeling has its sign," was calmly replied. "Love, anger, dislike—each expresses itself in a different way. And these signs every one knows. Even the babe of one brief summer may read them. Why is it that Edward feels that you do not love him?"

"What more that he feels so?"

The mother started. There was a mingling of anger with surprise on her face

"Must it not be that you withhold too often the signs of love?"

"I shall get angry at you if you talk to me any longer in this strain."

"No, my dear friend, you must not get angry at me. You may assert themselves at the past we shared between us Here and now, you, as one who holds you in her heart Shall I relate to you an occasion that occurred in my house early yesterday? It is under the warrant of this confidence that I have vouched on the plainness of speech which has disturbed you."

The cool reply fanned off from the mother's cheeks. The hazy light vanished from her eyes.

"Go on," she said, her voice dropping down from its sharp key

"Edward had called to see the children We always like to have him come. He is never rude nor coarse in his manners, but generally try to leaving beyond what is usually seen in acts of his age. He had come early, and prepared his wife my eldest son, and soon drew wished that John remained him to many things. The two boys were in the parlor alone. John I am sorry to say, is not always to be trusted. He is over-curious and apt to meddle with things that should be sacred from his touch Recently he has become interested in insects, and has begun to collect and preserve them

"There was a case of wax flowers on the parlor mantelpiece, the ingenious maker of which had placed it carefully under a glass shade for safe-keeping. These was discovered with glass John's new-formed interests in entomology had given a special attraction to these flowers in his instinct, and on the occasion he went to the room to lift the glass shade, that he might have a closer view In ventering to do this, one of those accidents that is frequent in families with children and grown people, when they are not on their guard occurred. The glass shade slipped from John's hand, and crashed to pieces on the floor. The noise startled Edward, who was almost hastily to the parlor and saw at a glance the damage which had been done, and also comprehended the cause of the disaster. Edward looked pale and frightened—John flushed and grieved Suppressing an angry exclamation, he spoke with the excitement. Even through my impressions, which could not be stayed, I saw that Hard words were struggling to come through his lips, but I repressed them. The unwelcome warned me to keep silence till I could speak calmly and under the influence of reason.

"I stood for a few minutes looking at the shattered glass, and then, with a strong effort on lips to say my thing, went out for the door-yard and brush I was glad that I had controlled myself, for I felt that my words would have been most always from harm; and even where it were expressive of half-blame, I am certain that the former my would have been better ...I was quite composed when I returned, and managed to gather up the the broken fragments of glass, which some up close to me I did not speak to nor look at him. Edward had drawn back to a distance when I entered the room, and was now softening the piece of glass went on, John standing near me all the time. It was done, and I turned to him, when I felt his arm around my shoulder.

"I'm so sorry," he said, in a penitent voice, laying his face down against mine, which I felt would soothe him. It was wrong to hurt it, I know, but I thought I would be so easy. I won't tell when make getting out of my hand.'

"A accident is are almost sure to happen with us, my son," I answered, gently, but seriously, when we are not doing what is just right. We must be careful and so as to avoid the injuries."

"You shall take my money and keys next time, dear mother" he answered, it's spirit I'll be more careful."

"If this little experience will make you more careful of doing right, I rejoiced, 'none of us will very greatly regret the misfortune.'

He put his arms around my neck and kissed me. "I'd heed him it return, and then went out, thanking God in my heart that he had given me to self-control in a moment of trial, when passion would have hurried my boy."

"Not let Alabama!" I heard the boys talking together when Edward said: 'If I had but a mother, she would have scolded at me till I was mad enough to break everything in the house. Why didn't your mother scold you?'

"'Because she loves me, and knows that scolding wouldn't make me half so sorry as I am.'

"I wish that my mother loved me,' said Edward in a tone of voice so sad and longing that I could have burst into tears.

"The mother of Edward caught her breath at this. Her appearance at the window in quest, but also repressed what was in her thoughts and utterance.

"'Of course your mother loves you,' answered John's "So the friend continued. "But Edward said, 'she don't love me, she don't love me.

"'Why do you say that, questioned John.

"'If she loved me, she wouldn't be always scolding me and hurting me with her cross ways, no matter what I do. O, John, if I had such a mother as you, I'd be the happiest boy alive! I'd do anything for her!'"

There was a silence for some time It was broken by the friend, who said: "Forgive me for having told you this. The wounds of a friend are better than the kisses of an enemy. Forgive what may seem an evaluation of myself in your eyes. He who forgives his friend more than it there is no pride of superiority. He knows that he is not perfect. Now, dear friend, I will assure you the better of receive, how sure is human nature! Her strength that I overcame, and helped my boy instead of striking him In His strength you may overcome also, and win for him a child whose heart is subject for your love, as her friend. But of you have two, for love pair, her lips curled with pain and grief.

"'I'm not so sure that I can.'

"'No, no,' she sneered, 'I know that boy better than you do. I've had a two-fold I that madness has possessed me? I hope that he'll begets love—that Mrs. Howitt's beautiful children will take her!'

"'Stop!' I said, in a voice that was loud that had come begets hardness, that driving it more deliberately, and for less certain, than I'd just spoken. And yet, knowing this, I have sought to rule. I have striven by reason and force—by the stead of leading them into the right ways? No, I'm not sure that I can.'

"'Why, what's the matter?'

"'Because I am not sure that I shall want it so much,' and back came the tears again, for I had lost the power to stay the gushing fountain.

"'Is there any thing you would like better?' Louis, forgetting again in her sudden joy to see poor little children need some clothes, and then some new hoops; I had made up my mind to a little boy never had a toy in his life, and I have not yet got over it.

"'Well, what would you like to do?'

"I was not tall exactly, but if we could take the hundred of poor children, and provide them some for the children, I think I would be glad.'

"'Are there by persons sad faces—or, instead of leading them into the right ways? No, I'm not sure that I can.'

"If my real heard, and I don't think I would." Louis Charles, the eldest daughter, a child of other shop, where small, cheap toys were sold. I guess he will be very glad to get them for some of the children, if you would like it We will spend half a dollar for toys, and the rest for something for the children to eat.'

So they stepped and soon bought eighty toys—pop-guns, balls, balloons, and small dolls, and had them all put in a box, and Louis took it home.

"Mamma, I did not get the dollie," shouted Louis, forgetting again in her sudden joy to see dear; then she told her all about her visit

Her little doll had died, and her only baby little loves or bread, and used some bad words, and that Louis could do up the bread and count in accounts. "And so I went and got out some clothes on all those naked dollies, and put some in my apron, and bought Christmas to go and fix a Christmas tree, and arrange things for baby."

Madame Dorrent said she would fix some new little tarts for all the little ones, and Louis was wonderfully delighted with her dear's work.

When the night came to arrange the tree Louis tied a card with the name of the child on each toy, and helped to hang them all on the tree. The burden of bread and meat were piled on a long table, the tarts were in big baskets, and over so many parcels of clothing were ready too When every thing was ready they all went home.

The next day as soon as church was out Louis hurried with her mother down the street toward the Charity School. They found the room full of little eager faces. Every one seemed to happy. Soon the parlor door opened, and the children saw the Christmas tree all lighted with the wax candles and covered with toys. They clapped their hands, and Louis laughed as heartily as any of them. The toys were soon given to each one, and the basket of bread, and meat in the boxes, then each one had a bundle of clothing, and then came the tarts. Such a happy group of little, and such a jolly time we never known before. When the mother's heart grew enough."

"Oh, you! Do so glad, I couldn't laugh—dress a so hungry at home, but she won't be hungry when I get there, will she? Say, I'm going to carry my tart, too, then my little brothers and sisters will have some. I'm sure they'll love Louis went away, for she began to feel like cry ing too, she was so glad.

The children were sent home, and as the last one went out the door, Louis said to her mother and Uncle Charles: "I'm so glad I've had such a happy day!"—*Madame De Wit.*

Science and Art.

DROUGHT AND RAIN

On this subject the *Boston Journal* makes the following interesting remarks:

It seems to have been ascertained beyond a doubt in connection with the Croton Works, and Fahrenheit, which have been largely cleared of forests, the annual fall of rain is not less than it was formerly. On the other hand, extensive tracts planting in Egypt and Palestine have been followed by more rain yearly than was previously known in those sections. Those are certainly influential in part to the attraction of sparkling masses of water for the rain clouds, but the latter influences not well understood. But however this may be, it is clear to the common sense of every observing man, that a country abounding in woods will retain the rain in the forests, and care it to better account, than a country where the woods are cut down, and the rain is carried over the whole surface, drying up and leaving the soil exhausting the springs and water courses. When the country is first settled, or heavy rains fall, there is nothing to detain the water, but valleys and hill sides are washed by the rain, gullying the land and bearing away its richness to the sea; but in a wooded country the force of rain is interrupted with goodly forage, the soil is full of moisture, and the springs and streams are also tempered and cheaked, so that the soil is neither so much washed away nor parched at the other. Both the woods and their debris of leaves, as well as the mosses and such like, vegetable matter, form a sponge that absorbs the rain and keeps it from running off. We have long been convinced of a notion that has been cherished within his lifetime, will have observed these familiar appearances. Where a forest has been cut down brooks which have shrunk into mere rivulets—and that not from the same diminution of memory which makes us think the snows greater than it once was, because the former depth of the brooks was in the main unknown—and he will point to the place where springs once were which are now dry. Where there was a the effect on a large scale must be observed.—The remedy, of course, is to be had at all, but can only be had in retracing the path of speculation in removing and carefully fostering what woods we have, and in planting more. In a few centuries day we shall probably see the wisdom of this course of action, but it will be too late in some of the old countries. It is a pity, however, that we cannot be more prudent at a cheaper rate than we are likely to do.

Health.

STRENGTH.

"The glory of young men is their strength," says Solomon We have an illustration of strength in the tree. Standing on the mountain side, its large pines we are surprised at the vigor which it has displayed. It has lifted its proud head towards the sky, and has taken its place in the forests deep into the earth, until now, with devastating trunk and wide-spreading limbs, it has defied the tempest, and all this has grown from the insignificant seed. Such is the strength of the tree that one fell itself on; lets such dimensions? We find strength in the mountain ranges, upon which the soils are laid. The continents are the rock-bones, the mountain ranges; and the earth, whose interior is composed of heaving and tossing with fiery billows, is ribbed and grooved with these mountain ranges, to give to lips on it. A story of the great boundless strength. Look at the ocean thundering on the shores, it is strength; every part in harmony with every other part. Look at the lightning, it frame hadst atom to heavy timber. There is beauty in what is small, but there is also beauty in strength which is the attribute of the Creator himself, whose almightiness is sublime.

In keeping with these works of nature, and in accordance with the laws of nature, God has given to man strength of body and of mind, as a reflection of himself. Strength is the highest recognition in the passage above cited. He tells us that glory of young men is their strength. Some would say bodily strength, some mental, but the text does not limit it. It takes in both the union of all these. There can be no doubt that Solomon meant neither simply, but all combined, when he spoke of strength. Strength of body he was himself, and how sure a excellent, how certainly is it the source of happiness! A human strength is in the excellence of the physical organization to another. The sensitive nerves conducted and the child grows warm. This cause, perhaps, is never traced to ever growing sleeping, but it is a most important fact it is, nevertheless, the right one. An unrefreshing sleeper is a poor sleeper, violating the principles of revolution, will not raise to the highest point of vitality. Sleeping should be called a sedimentary air for her children, in the room nearest the sky. Sprinkle and ventilate their night covering, or any other requisite for refreshing slumber. Sometimes, by judiciously lowering a window, and at other times by moving a door wide open this end may be attained. In many homes the day and night nurseries now maintain. When this is the case, the window of the further room should be left open, and the door between the rooms should be left open—even in severe weather; young children can bear this arrangement, if they are not exposed to a direct draught.—*Family Herald.*

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Phila. Sept 23rd, 1864.

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Bangs's Sermons on the New Testament, 2 vols., price per vol., Notes on the Old Testament, Schmucker's Popular Theology, Fisher's Outlines Theology, Methodist Catechetical, The Ministry of Scotland, Clarke's Commentary, Watson's Institutes, Sermons, Life of Richard Watson, Life of Rev. John Summerfield, Life of Rev. Thomas Coke, Life of Rev. Francis Asbury, Life of Rev. Wm. Capers, D. D.,

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, JANUARY 20, 1866. Vol. VI. No. 3. New Series. Whole No. 263

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, BY

REV. ELISHA WEAVER,
General Book Steward and Agent,
No. 819 Pine Street, Philadelphia.

TERMS

ADVERTISEMENTS

Rates of Conference Collections.

Quarterly Conference, &c.

CHEERFUL GIVING IS ACCEPTABLE TO GOD.

Poetry.

For the Christian Recorder.

LINES

TO MISS [illegible]

(Lately recovered from a severe illness.)

Your sister, God afflicted!
And chastened,—when he will
And though he has all power,
He does not wrong, or ill.

Every one whom he scourgeth
He taketh unto him,
To purify them himself in,
And fit them for his glory.

We're mourned the absence, sister,
And wondered where thou went;
We've missed thy bright smile, sister,
And have been sad at heart.

But God slept, she cannot.
The angels fetched grapes to give,
Both nearly knew the cause
Why thou hast stayed so.

Dear sister, we have learned for thee;
Thy voice we did not hear;
Those bright brows that have lately been
Under snowy caps we did not view.

Why dost thou linger, Azuba
From those who love thee well?
And set thine journey sway
To here as in the throng?

Oh! no, it is not so, Azuba;
Thou wouldst be with us more,—
But fixed had he cut upon thee,
And chastened thee with pain.

And since that had governed
From those dear ties of us,
Remember that in heaven
Who prayed for them—for us.

And when the stormy tempest comes,
With angry frowns,
Bearing within its wasteful form
The fierce and deadly blast.

Believe then we, dear sister,
Though others may array
Their angelic band around us,
Yet I'll be true to thee.

And with a sister's fealty,
And a dear brother's pledge,
We can brave each other's love,
And each other's love.

WILL. H. THOMAS

Western Theol. Seminary, }
Jan. 3, 1866. }

Sermons.

For the Christian Recorder.

EPISCOPAL MEETING

The Bishops of the A. M. E. Church met in the Wylie Street church, Pittsburg, Pa., on Friday morning, January 5th, 1866. The object of the meeting was to consider the educational interests connected with the Church, and make arrangements for celebrating the semi-centenary of the A. M. E. Church, as she will be fifty years old next April. The Bishops were very satisfactory accounts of their work in the several Conferences, particularly the new fields—South North Carolina, Georgia, Eastern Texas, Eastern Kentucky, California and the Valley of the Mississippi, after which the following address was delivered:

Address of the Bishops of the A. M. E. Church to its Ministers, Members, and Friends.

DEAR BRETHREN:—Divine Providence has permitted us to live in a very interesting period of the world's history, when heaven and earth are to receive to mind another fabric, which have for centuries, braced the human body, and the human mind,—to dispel from that mind the dense cloud of ignorance and sin, by shedding upon it the light of science,—by bringing down upon it the redeeming influences of Christianity.

Thanks be to God, that we live at this time —that, although cloaked among the lowly, we are permitted to be actors in the grand drama It humbles us to say, yet we must tell it. What can we do? Can we give the widow's mite? Your answer, "Yes!" Remember, then, when the widow gave her mite she gave her all. We appeal our mites to help in educating a few preachers and teachers, many of whom will labor among the Freedmen of our own country,—others may carry the glad tidings of salvation to the heathen of foreign lands.

We may also give our mites to sustain the body some of missions; we may give them to place our Book Concern upon a solid and fruitful foundation, and, lowering above them, if not overwhelming all, is our *University*; we can give our mites to rebuild and endow it. Let no cripple our trust in these several points.

I.—EDUCATION.

There are now, and we must always will be among us some young men, and young women, who, being endowed by nature with talents for preaching and teaching, *are separated* from other employments by the Spirit and providence of God, and *consecrated* to the great work of the Christian ministry, and edcentional necessities—who need themselves to be educated—ought themselves to receive a high degree of culture, in order that they may be able to cultivate others. But how shall they receive this training? They are too poor to pay the expenses attendant upon a college course. Yet, without this course, *or its equivalent*, they can never be efficient laborers,—they can never respond to the demands of the age.

Can we help these young men and these young women? Will we not give something to feed, clothe, and provide them with books, while they are prosecuting their studies? How can this be done? We can aid them by organizing educational associations in all our city stations, and in many of the large towns embraced in the societies. These associations may collect from the voluntary contributions of its own members, and other friends of education, a sum sufficient to the support of ten or twenty students.

II.—OUR BOOK CONCERN.

In regard to this, what shall we say? It is the great work of salvation. This work of plucking souls from the burning, the eternal burning,—the work for which Jesus left his command, and bared and died. Only, shall we engage in it? Can we not send a few missionaries, as the mild lions of freedmen in the South? It is an enough that they be free. It is not enough that they be taught to read, write, and *spell*—*they must be Christianized*, because Christianity is the only solid basis of talents, learning, and the manly virtues. *Upon this*, and upon this, talents, learning, wealth, influence, *all* become consecrated to God and humanity.

We have already spent a few moments on to the needy freedmen, but those need to be fed, clothed and housed, while they are laboring to save those, who are hardly able to provide for themselves the common necessities of life. We may sustain those missionaries if we will. Tell us, where is the Christian who will refuse to give a dollar to aid in saving souls from sin and hell? May God incline our hearts to this noble charity!

III.—THE BOOK CONCERN.

To this great interest, we urge you to give your liberal support. Because, if placed upon a broad and deep foundation, it can be made a powerful instrument for the diffusion of the knowledge among our people. First, by the publication of tracts on scientific, moral, and religious questions, and a biography of some others having, piety and usefulness have contributed to the well-being of society.

2d. By a fund for the gratuitous circulation of the talents, learning, and skill, of two or three thoroughly educated men to edit our church paper, by which we may be enabled to put a better attitude before the American people, and hold a position commanding the respect and confidence of mankind, not only by defending, but concealing and race, from misrepresentation and slander, but, still more, by giving to our readers, each week, truth enlightened and in essence, as will conduct them to a nobler humanity, and a nobler Christianity.

IV.—OUR NATIONAL UNIVERSITY.

But above all, we desire to secure your hearty and liberal support of this useful institution, because all our educational interests are now suffering, and will continue to suffer, for want of thoroughly educated men. If our University can be rebuilt, and speedily endowed, with such scholarships appended, within ten years it could effect material and important changes in our condition, and in the condition of our country. Into the blessings upon all the churches under our care, and the population controlled by them:—Then, our scholars, in our place, though others may array Their angelic band around us, Yet I'll be true to thee.

And with a sister's fealty,
And a dear brother's pledge,
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7 P. M., Bishop Wayman in Bruce chapel Allegheny City, at 101 A. M., Bishop Wayman, and at 7 P. M., Bishop Campbell.

Several appointments were filled by Bishop Wayman and Campbell on Thursday, Friday and Monday nights in Wylie Street church. As far as I have experienced, and can learn, the discourses, which were delivered, gave general satisfaction. The people turned out to the several churches in a mass, as in their usual habit. We feel highly gratified in saying, that the collections exceed more than enough to meet the expenses of the Bishops in coming to Pittsburgh, and is returning to their next point. Their labors has left a salutary impression on us all, that will be seen and enjoyed for many days. SAMUEL WATTS.

Pittsburgh, Pa., Jan. 11th, 1866.

The Christian Recorder.

Philadelphia, Saturday, Jan 20, 1866.

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren—It affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $100,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to or interested in enterprise, see at once what each church and congregation will give to help pay for this property? We could not ask such a home for our Book Concern to say nothing about the ground, which fronts on two streets, and may be valued at three thousand dollars. We will be the place to educate our young men in the printing business, and our young ladies in the art of book-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a tax, fifty, or hundred dollar bill, either through Adams' Express, or by Mail, No. 2975, Philadelphia, Pa., as a free will offering.

ELISHA WAYMAN, Chairman,
S. SMITH,
G-M. MITCHELL,
R. P. GROSS,
B. MORRIS,
dec16 t ap25. H. G. ROGERS, Committee.

LOCAL.

MISS SCOTT'S ENTERTAINMENT.

Just before the close of the old year, a very interesting entertainment was given, by the daughter of Mr. Wm. Scott and wife, at which she had the pleasure of being present, and we can assure our readers that things were served up in the finest style. We like the plan upon which this entertainment was carried out. Miss Scott secured the valuable services of the young author of the high-school, of which she is a pupil, besides a large number of others, whose names we had not only the pleasure of accompanying them to the residence of Brother Scott, but also, of witnessing their social visit while in session.

SILVER PITCHER PRESENTATION

Some few evenings ago, Rev. Henry Gordon, a class leader of Bethel M. E. church, was presented, by the members of his class, or a portion of them, Miss Fields being at their head, with a large and most elegant silver pitcher which will adorn the table of same; and in the summer days, will keep water cool all the day long.

On last Monday night, the 15th last., Brother Gordon invited us, to meet at his house, and, you may be sure, we did not refuse. The pitcher is a fine specimen of workmanship. The mouth is so tightly closed, when sitting, that no insect can enter. When you wish to pour out the water, the mouth piece slips to one side, as you turn it up. There is also an engraving upon it, in the following words: "Presented to Rev. J. S. Gordon, by the members of his class." The "S" is the initial of Sarah, the name of his wife.

After we all had taken a good look at it, Bro. Gordon invited us down into his dining room. The entertainment which followed was one not easily imagined then described. It is sufficient to say the different kinds of ice cream, cake, &c., were provided and served up in the best style, which Brother Gordon knows so well how to do. May the Lord continue to bless him and his class.

Our readers will remember, in this connection, that Rev. James Priest's class presented him with a very fine gold-headed cane.

COLORED YOUNG MEN'S CHRISTIAN ASSOCIATION.

On the 11th inst., at the Shiloh Baptist church, having received permission to speak, we addressed the young men of this association, on their first public demonstration. On this occasion, a large and beautiful Bible was presented to them, by some ladies, who felt greatly interested in their welfare.

On our arrival at the church, at the time appointed, we were invited to take a seat in the pulpit. The exercises were somewhat delayed, in consequence of the sudden entertainment of the pews, in the church. For a short time candles had to be substituted.

We were first called upon, and gave out an appropriate hymn, after the singing of which we addressed the throne of grace in prayer.

Rev. Mr. Alston was then called upon to address the Association. He stepped forward, and addressed the young men for nearly half an hour, in a very interesting speech. He then took his seat.

We were next called upon, spoke a few minutes, and then gave way for Rev. P. D. Nilley, to address them and present the Bible, in the name of the young ladies. It was received by Bro. J. P. Turpin, on behalf the Association. Every thing went off well. This is the first Colored Young Men's Association that we have ever seen, and the young men deserve much credit. They have only been organized about six months, we believe. May their number be greatly increased, and may they be the means of doing much good in this wicked city

THE CHRISTIAN RECORDER.—ERROR—HUMBUG

We are happy to announce that Brother Wayman, who is a close leader and a creditor to us, has taken up Dallas Bethel Church, in Centre St., Philada., and volunteered to act as an agent in that church,—prompted by the great love he has for the organ of his church—the "Christian Recorder." Dallas has a glorious charge, since he has taken hold of it the circulation has been greatly increased.

Brother Wayman is one of the ablest and most influential ministers in the church. Any one up here desiring to take the paper, can call upon him, and he will act as their agent. Be induced to you. You can enter subscribes for six months or a year. Brother A. Fields is our earnest down town agent. The paper is only $2 per year, delivered at your house or place of business, or $2 50 per year, and the subscriber pay the carrier one penny per week.

We are still extremely willing to see Philadelphia give us the one thousand new "souls" and subscribers. Shall we have them?

SUPPLIES

We have book numbers now on hand from the first of the year, and we therefore supply all new subscribers with the whole number. You need not hold back on this account.

AT WORK.

We are glad to see that some of our brethren are hard at work gathering up slate for the paper among them we see Rev. Wm. H. Hunter and Wm. J. Davis. Rev Wm J. Davis, so far, is ahead of all the rest. He has raised on hand one hundred dollars, collected to the paying of the debt on the house and let us have purchased for our Book Concern and paper. His order is on the post-office, and we hope he will not be owed on the order whom he must get, or he has not, from the pocketbook where the money was paid over.

We would recommend all our people to send us their money through the order of the postmaster where the money is paid, and thus avoid the danger of losing it. Be sure and get the order, and forward it to us, as it guarantees us that the money has been paid.

BISHOPS' ADDRESS TO THE CHURCH

We most gladly give place this week to the Bishops' Address, which we have been about to publish to the world. Frank and common in its tone, it must command the admiration of every one who reads it. We trust that all of our ministers and people, and that its requirements will be complied with and carried out, to the very letter. It bears a Christian opinion in very face.

It will also be seen from the letter of Rev Brother Wayne, that the Bishops are very favorable to the sale of Pittsburgh, which resulted in much good.

The Bishops have recommended to the Church the day to be set apart for the appropriate celebration of the first half-century of our existence as a Christian Church. They also recommend that collections be taken up in all our churches This is just what we would like to see done, and it is most assuredly what should be done. We hope that our brethren will commence in time their preparations for this great work, and that every one will be at least something for a hundred thousand dollars contributed on the occasion referred to.

We are remarkably well pleased, indeed, with the Address, with but a single exception As a matter of course, we presume we possess the right to differ most suggestively with any one, and we trust that the present instance will furnish no grounds for offence where none is intended. The exception alluded to, is the recommendation that one-third of the funds to be applied to our Book Concern be divided among the separate Annual Con. We think that the paper and Book Concern should have the biggest end, if any, as it much needs it. And it it ever become what it is intended to be, a powerful instrumentality for, and Bishops, too, are to draw on the book funds for support,—and the more equitd we can command, the sooner can we render the Church assistance

However, we are willing to abide by whatever is decreed for the best. We have the greatest faith in the wisdom of our worthy Bishops. If we do not see our way clear just now, we may hereafter.

ATTENTION.

Each Committee will please remember that they have been appointed by us to assemble in Bethel church on the 24th instant, at 10 o'clock A. M. this is by special request of the regent body of Bishops, to be held in this city, at the time specified with. Let every one be prompt and punctual in attendance.

THE COLORED AMERICAN

We have received No. 4 of the first volume of a paper called "The Colored American," —published at Augusta, Georgia. It is issued every week, and is edited by Joseph T Sutton. It is a small sheet, and published on straw paper, but its type is clear and good. The sheet has not yet been written for its permanent establishment. It is now in its infancy—and if it would attain maturity, it must not get frightened at times, or be discouraged when the clouds of adversity darken its sky. May the editor be spared for a long life, of usefulness in the most important and responsible field of action May he live to see it firmly established The price of the paper is four dollars per annum.

OUR ANNUAL ADDRESS

We are much gratified to learn that so many of our readers are pleased with the plan of the annual text and hearing of our annual address in No 52 of the fifth volume of the Christian Recorder, the last issue of the old year. We are always glad to meet with the approbation of them kind friends. We have a supply of the number containing the address on hand, and can furnish all those who wish copies. Let order be sent immediately

THE SOUTHERN POST OFFICES AND THE "COLORED TRAIN BOOMERS."

We call the special attention of the Post-master General and Congress to the design of some of the post-masters in the Southern States

There are many Post Offices in the South, in which the colored papers have been taken by the subscribers call for them, they are told there are no such paper there for them We also hear that some of these post-masters have taken the wrappers off them, read them, and then sold them for waste paper. Will not our government look into this matter, and see that this thing be stopped? Where people pay for their paper, they would like to have it, and not be treated in this manner. We are glad to say that those who notice, that notice has thing is stopped, we shall expose it to the world.

The "Christian Recorder" is mailed regularly every week to all parts of the country. All subscribers who do not receive it, should inform the post master of its being sent regularly to them; and if they continue their subscriptions, they we shall publicly expose them

PERSONAL

Rev Bishop William Paul Quinn arrived in our city on last Wednesday morning, and is looking as well as we ever saw him. The people are all highly delighted to see him. He will probably preach at all the churches before he leaves our city. We think it more than likely that he will preach in Bethel Church to-morrow (Sunday) at 10 o'clock A M

All the Bishops will be here and will hold a meeting on the 24th inst. at which time they have invited the Book Committee and ourself to meet with them.

OUR HEART MADE GLAD

Our friends request language how it gratifies them to see the Book and Paper doing so well. Many of our old and tried friends scolding in their unsurpassing for neither year; and we are positively receiving letters from the subscribers particular of institutions, and some who have retired from active business, and from others who write in their style.

Mr Editor: I am not able to take your paper this year, but from its contents, the able manner in which it is conducted, and the regularity of its coming, I have resolved to wear less finery, and to sustain your invaluable paper Send it at once!

Those who write in this strain prove their sincerity by sending along the cash with their letters.

The *London Times*, in speaking of the Christian Recorder, says: "The Christian Recorder (of the African Church), labored by Mr Wearer, is one of the ablest and most ably conducted serials of its class in the country, and is the delight of the old and home of is very worthy advice"

The majority of our exchanges have expressed themselves in a similar manner in relation to our paper. They all speak in glowing and cheering terms. During the five years that we have conducted the paper, we have never before referred to this matter, lest we should be deemed egotistical.

We take notice that pretty much all of our papers publish each concurrence, but we have not group the one thing in the list, and we do so now by our exchanges in reference to our new paper. We have not deemed such a course at all necessary, owing to let the Recorder speak for itself in time.

ASSUMING OUR POSITION.

We have this week assumed the charge and superintendence of this paper, ever since the rise of the General Conference. We have been thus forced to assume the position, caused by the increasingly laborious and taxing nature of our duties, both mentally and physically. But many of our friends and brethren assure us that we are extremely unwilling for us to leave the ship, to the under mercies of the waves at this unfamiliar time. We have been in the habit of laboring hard when once know is—yet, toiled in silence beneath a load that cranked us to the very earth. We have never, as yet, made a public promise to do all they can to aid the great work in which we are engaged for the good of our race and people. For we suppose we shall have to succumb to their wishes. Notwithstanding all this, there are a great many who have not yet paid their dues, and we can not longer be driven from those forgetful ones at the earliest possible opportunity.

More anon.

REVIVALS.

At Union Bethel Church, Philadelphia, Rev. R. F. Grows is holding a great time He has been holding a protracted meeting for some time, and a number of persons have been, or will be converted before the meeting closes. We understand that some thirteen or fourteen have professed a hope in Christ Jesus, and that the good old fire-and-twenty ought will be exhibited Quinces, seeking the mercy of their Lord and Saviour Jesus Christ The church is alsi crowded to it is needed to be, previous to the last quarterly due is maintained. May the good Lord continue to pour out his Spirit upon them We preached for them on last Sunday night. The house was crowded

There is also a revival going on at the Heat Rock St. A. M. E. Wesley church, at which the Rev. Jacob Mitchell is pastor. They are having a very good time. Last Sabbath they held their fourth quarterly meeting, at which I preached and preached for them. Brother Mitchell and his congregation are fully awake to their duty. The Lord be with them.

Rev William J Davis, of Lafayette Circuit, reports the cheering news that his people are awakening to their duty, and that the Rev. Wm. Davis is one of our most efficient laborers. The Lord be with him, and bless him.

This for the present. We also keeping the ball in motion. The Lord lift up the light of His countenance upon him

Dear reader, wherever we learn with pleasures and joy, are not idle, but are putting their shoulders to the wheel

The Lord Jesus informs us that his congregation is in a very prosperous condition May he be blessed from on high

We pray that the Lord in moving on in all parts of the land Unto God be all the glory

SHALL NOT BE PUBLISHED

From time to time our correspondents have been notified that we would not publish a communication without the full name of the author. Therefore, if anonymous letters are received, they will be passed by, as not appear in our paper, the writers know the reason.

THE TRUTH

Our thanks are due to the kind friends of Natchez, Miss., for keeping us posted in the interest of that place, by sending us the Natchez *Daily Courier*

LETTER

On next Monday night, at the Shiloh Baptist Church, a lecture will be delivered by Rev T. Watson, before the Social Street Baptist Church This object is a purely benevolent, one and it is to be hoped that the house will be crowded on the occasion

EQUAL RIGHTS.

The State Equal Rights League has appointed three representatives to go to Washington, the —Mr Vosher, Mr Wm Nesbit, and Mr Bustill, of Philadelphia

CIVIL TREATMENT VOUCHSAFED TO COLORED PEOPLE IN THE SOUTH

The cruel treatment of our people in Richmond, Va., and other places in the South, are and too bad for our government to suffer any longer By giving the colored people the right of franchise to the South, and elsewhere, which lies in the power of Congress to do, will be the only reformer of the rebels. We do hope that Congress will not dally about this matter, but some right to the point And unless the Republican party go to the extent of their power, they will soon rue the reins of government in the hands of the rebels again, and then for another bloody war. We warn Congress to take the proper steps for the good of their party and country

For the Christian Recorder.

LETTER FROM CHATHAM, C. W

MR. EDITOR:—After wishing you the compliments of the season, I beg your further indulgence and gracious space, in order that the readers of the RECORDER may know that I still live and have a home, and that I have not yet given out the field. The holidays were spent here with the usual festivities, "tea-meetings" included. After having received no one of the fifty in this town, I took a ride on the cars, a few miles east, to visit some relations, with whom I spent four or five days very much enjoyed. But on returning home, I found that my antagonist had made a desperate charge on my flock and fold, and had driven in all my pickets and was threatening both wings So you can perceive that I returned just in time to prevent a total rout and disorganization of all. And I really think he intends bringing the subject to bear with much perpendicular upon those who have been receiving Christmas every where; and I think further that he has resorted to tautology as a means of doing so, and in fact has made use of the very worst title can in his last effusion on this very subject.

But I only sorry that my friend could not employ his pen and time to better advantage than that of simply repeating what he had previously said, and of irrelevantly quoting a few passages of Scripture

He appears to feel greatly anointed in the organization by my self, and indeed the evils appear to be of that colony; but the majority of them having, as it were, but yesterday fled from the Southern shores of Babylon, and from the house of bondage, some than half of so endless life time in slavery, have as much as they can do to maintain their families. And, moreover, they have not yet learned how and when once know is—yet, toiled in silence beneath a load that cranked us to the very earth. We have never, as yet, made a public promise to do all they can to aid the great work in which we are engaged for the good of our race and people. For we suppose we shall have to succumb to their wishes. Notwithstanding all this, there are a great many who have not yet paid their dues, and we can not longer be driven from those forgetful ones at the earliest possible opportunity.

More anon.

REVIVALS.

At Union Bethel Church, Philadelphia, Rev. R. F. Grows is holding a great time He has been holding a protracted meeting for some time, and a number of persons have been, or will be converted before the meeting closes. We understand that some thirteen or fourteen have professed a hope in Christ Jesus, and that the good old fire-and-twenty ought will be exhibited Quinces, seeking the mercy of their Lord and Saviour Jesus Christ The church is alsi crowded to it is needed to be, previous to the last quarterly due is maintained. May the good Lord continue to pour out his Spirit upon them We preached for them on last Sunday night. The house was crowded

There is also a revival going on at the Heat Rock St. A. M. E. Wesley church, at which the Rev. Jacob Mitchell is pastor. They are having a very good time. Last Sabbath they held their fourth quarterly meeting, at which I preached and preached for them. Brother Mitchell and his congregation are fully awake to their duty. The Lord be with them.

Rev William J Davis, of Lafayette Circuit, reports the cheering news that his people are awakening to their duty, and that the Rev. Wm. Davis is one of our most efficient laborers. The Lord be with him, and bless him.

This for the present. We also keeping the ball in motion. The Lord lift up the light of His countenance upon him

Dear reader, wherever we learn with pleasures and joy, are not idle, but are putting their shoulders to the wheel

The Lord Jesus informs us that his congregation is in a very prosperous condition May he be blessed from on high

We pray that the Lord in moving on in all parts of the land Unto God be all the glory

SHALL NOT BE PUBLISHED

From time to time our correspondents have been notified that we would not publish a communication without the full name of the author. Therefore, if anonymous letters are received, they will be passed by, as not appear in our paper, the writers know the reason.

THE TRUTH

Our thanks are due to the kind friends of Natchez, Miss., for keeping us posted in the interest of that place, by sending us the Natchez *Daily Courier*

LETTER

On next Monday night, at the Shiloh Baptist Church, a lecture will be delivered by Rev T. Watson, before the Social Street Baptist Church This object is a purely benevolent, one and it is to be hoped that the house will be crowded on the occasion

EQUAL RIGHTS.

The State Equal Rights League has appointed three representatives to go to Washington, the —Mr Vosher, Mr Wm Nesbit, and Mr Bustill, of Philadelphia

CIVIL TREATMENT VOUCHSAFED TO COLORED PEOPLE IN THE SOUTH

The cruel treatment of our people in Richmond, Va., and other places in the South, are and too bad for our government to suffer any longer By giving the colored people the right of franchise to the South, and elsewhere, which lies in the power of Congress to do, will be the only reformer of the rebels. We do hope that Congress will not dally about this matter, but some right to the point And unless the Republican party go to the extent of their power, they will soon rue the reins of government in the hands of the rebels again, and then for another bloody war. We warn Congress to take the proper steps for the good of their party and country

For the Christian Recorder.

LETTER FROM REV. BISHOP PAUL QUINN.

PITTSBURGH, Jan. 10, 1866.

MR. EDITOR:—Allow me to say to you and all who are present, that the Pittsburgh Conference years slavery has existed in this section, and what has been so beautiful as Source, and what has been its teachings and its lessons.

To repeat again—We are here assembled to celebrate the anniversary of the emancipation of twenty four millions of human beings, who have trodden the wine-press of bondage for many years. After a few days and trying to do in the shortest time possible.

Our time is very precious. To-day they are acknowledged to be men—and to whom belongs the glory? To whom do we owe this great debt of gratitude? To the Lord of hosts, and none else! Did this nation calmly consider the great wrong and injustice it had done to the negro? Would ever consider it? Would we say of this as the emancipation done so as act of justice to the negro? Or was it a military necessity which brought about the emancipation proclamation? I leave it to you! If it was from a pure principle and policy that this great act of justice was done to our own race, then we are infidels to say, assuming the term! We should return thanks, that after more than two hundred years of suffering, he had relieved us. But we should not say of what was done at this nation so did the Jews of our Saviour at the grave of Lazarus—"Behold how he loved him!" as it was done. No man has done it as an act of justice—the nation over the Govern ment did not do it, because it was justly due the negro for whom he was to be free, but not before said, it was by a military necessity that it was done; therefore we should render to God that which belongs to him.

I have no wished word to speak against Abraham Lincoln. May God bless his memory. It is true he was murdered, and he was murdered because he was a friend to the negro. But it was not because it was of justice to him, but because he was a friend to the negro. But it was not because it was of justice to him, but because he was a friend to the negro. But it was not because it was of justice to him, but because he was a friend to the negro.

Now, as an evidence of what I have said—that it was not the intention of the Government to free the slaves—I shall refer to Mr. Lincoln's friend Horace Greeley, in which he said "If he could save the nation by emancipating all the slaves, he would do so"—or if he could save the nation by not emancipating any of them, he would not emancipate any of them." Do I see myself correct in saying that it was not the intention of the Government to free the slaves; another was it as an act of justice to the slave was it done.

And now, I repeat that we should render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

Again, Mr. President—You are aware how the negro has been made a soldier, and under what circumstances he became such,—and that

For the Christian Recorder.

SPEECH.

Delivered by Dr. William H. Longfellow, on New Year's Day, 1866, in the Citizens of Kentucky's Square, Chester county, Pa., on the occasion of the Emancipation of the Slaves

[PUBLISHED BY REQUEST.]

Mr. President, Ladies and Gentlemen—We have been assembled to celebrate the anniversary of the emancipation of nearly four millions of slaves. We are to give expression of grateful sense for that great act of justice, for the release of slaves from But to whom shall we give thanks? Shall it be to man or to God?

Mr. President, to give all an opportunity to consider and digest this question, I have selected the following words: "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

Mr. President, it is well known to you and all who are present, that the Emancipation Proclamation of slaves was issued in this nation, and what has been so beautiful as Source, and what has been its teachings and its lessons.

To repeat again—We are here assembled to celebrate the anniversary of the emancipation of twenty four millions of human beings, who have trodden the wine-press of bondage for many years. After a few days and trying to do in the shortest time possible.

Our time is very precious. To-day they are acknowledged to be men—and to whom belongs the glory? To whom do we owe this great debt of gratitude? To the Lord of hosts, and none else! Did this nation calmly consider the great wrong and injustice it had done to the negro? Would ever consider it? Would we say of this as the emancipation done so as act of justice to the negro? Or was it a military necessity which brought about the emancipation proclamation? I leave it to you! If it was from a pure principle and policy that this great act of justice was done to our own race, then we are infidels to say, assuming the term! We should return thanks, that after more than two hundred years of suffering, he had relieved us. But we should not say of what was done at this nation so did the Jews of our Saviour at the grave of Lazarus—"Behold how he loved him!" as it was done. No man has done it as an act of justice—the nation over the Govern ment did not do it, because it was justly due the negro for whom he was to be free, but not before said, it was by a military necessity that it was done; therefore we should render to God that which belongs to him.

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Again, Mr. President—You are aware how the negro has been made a soldier, and under what circumstances he became such,—and that

For the Christian Recorder.

LETTER FROM REV. BISHOP REVERD. WARE

MR. EDITOR:—As it is not advisable for me to remain much too long, I think it is high time to make one of your community, and to the Republican people of the New York, and let the many readers of the CHRISTIAN RECORDER know what I have been doing, and trying to do in the vicinity and that the great despoiler, Death, has hurried some of our nearest and dearest friends into eternity. Some are wandering in the wilderness of disease, but others died very suddenly, for Death does not always warn before he strikes

Dear Brother Wayman, I am now in Kentucky and a faithful member and trustee of the A M E. Church, in this city, for many years, after a few days and trying to do in the shortest time possible.

And Miss Frances Bastien, a young woman of much worth in the church and Sunday school, also departed this life, in hope of a glorious immortality You are hereby requested to discontinue her paper, as she is no more.

The Rev John Ebenezer, one of our esteemed preachers in this district, who was appointed by Bishop Quinn from the last annual Conference in Providence, R. I., departed this life, and died in this place, on the 15th of December, 1865—His remains were brought to this city and buried on the 18th inst., from the house of his friends to his final resting place in Oak Grove Cemetery. And as I understand that the Rev. J. H. Johnson was notified prior to this date, I shall add no more, but, God is on our side.

Trust Him, ye saints, in all your ways,
Pour out your hearts before His face;
When helpers fail, and comforts flee,
God is our all-sufficient God.

I shall have more to say soon, perhaps, about the condition of the churches in this city, and you will find enclosed five dollars, to be credited to the following persons for the CHRISTIAN RECORDER.

CUMBERLAND, Dec. 1866.

MR EDITOR:—Permit me, through the columns of your widely circulated paper, to inform our friends and the public generally that in the East After having passed pleasantly through the happy scenes and festivities of Christmas and New Year's, and all had separated and gone with no spirit, we were suddenly surprised, on Wednesday evening, the 3d inst., about 10 o'clock, by the entrance of many of our people in the hall of our residence, accompanied by vocal music, in the song entitled, "Trump, trump, and blow," and many more. The company headed by Mrs Hatten, assisted by Mrs. Lee and others, marched in, and, in less time than we could think, the house was filled in the utmost enjoyment. The table was then strewed with the luxuries of life by some of Adrian, which was partaken of with the utmost hearty relish, and it gave much satisfaction to see how soon was it meditated and made to say, "all the slaves who were found with the mark of the beast."

The next was the one which we are now celebrating. After giving the rebels three months' time for them to come back to their duty, the Republican party of the North would take it, finally, the day come, and the Proclamation went into effect.

But that did not obliterate slavery. All that the rebels would have had to do, after being whipped, was to call a halt, and we got into Kentucky, Maryland and Delaware, and they others, which were not included in the Proclamation, and a bill was then passed to have been re-established; and perhaps, in a few years, another slaveholders' rebellion would have followed. But the Lord put a halt on it, and it was done away, and not until the 18th day of December, 1865, was that accomplished. And I believe I have given you the real cause of it.

Now, as an evidence of what I have said—that it was not the intention of the Government to free the slaves—I shall refer to Mr. Lincoln's friend Horace Greeley, in which he said "If he could save the nation by emancipating all the slaves, he would do so"—or if he could save the nation by not emancipating any of them, he would not emancipate any of them." Do I see myself correct in saying that it was not the intention of the Government to free the slaves; another was it as an act of justice to the slave was it done.

And now, I repeat that we should render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

Again, Mr. President—You are aware how the negro has been made a soldier, and under what circumstances he became such,—and that

was another cause for the Proclamation. It was merely to use him against the rebels, and how was he accepted?

I hope that no one will suppose that I came here with any bitterness of spirit, or to find fault with any one in particular. I have come here for no such purpose. But I feel it my duty as a man—one representing no supposed race in this country—to speak the truth and not allow myself or any one else to be led in the dark or believe that what has been for our people do now or joy, was done purely because it was due to them.

I ask, Are the colored men now accepted as a soldier? First, He offered his services to the Government, and was indignantly refused. When Fort Sumter was fired upon, and the Union in danger of being destroyed by the rebels, the first company of men bordered men left, the city of Philadelphia, to protect that city, were colored men. But they, too, were refused; there was no law to admit them. The Constitution was then, and he yet, as full as that point—that soldiers representing the State must be white men. But, finally, it became positively necessary to call into the army of the United States the colored man, and it was done, and five dollars per month were offered to them, and thirteen dollars per month to white soldiers.

Next came the conscription of black men to fill the quota of Pennsylvania, New Jersey, and Delaware, and under these circumstances conscription strictly prohibited black men from being soldiers. Next this! Also the law of Delaware, prohibiting colored men from owning a horse, and that after an absence from it of six months; nor suffer the Congress nor the President make any provision for them poor colored men, after their return from war. They did not dare return to their families and States, for fear of imprisonment and being sold to the highest bidder in the State.

Again, he was met on the other hand by the rebels, and informed that if captured, he should be put to instant death, and this was their fate in Fort Pillow; and there has been no retaliation on the part of our government yet, and, of course, never will be, for the men who did it, I suppose, have been pardoned, or, if not, it is because they have not been proper to ask for it.

President Johnson has repeatedly said he would pardon them. In 1861 he declared that before the "Eternal God," if he was President, that he would have traitors arrested and tried for treason, and if convicted he would hang them. And last April, he said he would not allow himself to be committed to any policy that would prevent him from administering justice to the basest of traitors—that treason was a crime and must be punished. But his punishment is somethings like that of Judas—instead of exclaiming, "Lo! he has blessed them," and sends a message to Congress and says, that they have for centuries of the most ungrateful returns of disloyalty—pardons them and returns their property again to them. And this is what he considers "nothing punishment" for the murder of three hundred thousand men,—mangling and wounding half a million more,—throwing upon the country a million of widows and orphans, and in four years plunging the nation in a national debt of more than three thousand millions of dollars,—robbing the government of millions of dollars,—taking forcible possession of her forts and arsenals,—carrying treason to death by the tens of thousands at Andersonville and other places,—vaccinating Union soldiers with poisonous matter,—murdering Abraham Lincoln, and he, Andrew Johnson, barely escaped, together with Lieutenant General Grant, and for all this, the "nothing punishment" is to return and pardon them, and restore to them their confiscated property.

O! Heaven! Are they to be allowed to escape with no other punishment. If they are, what an outrage upon the brave dead!

Mr. President, I feel at present that I must leave the cause of the negro and take up that of the white man, or I must take them both, for I believe I would be recreant to my duty, if I failed to raise my feeble voice in defence of those brave men, whose bodies can lie in the silent tombs at Bull's Run, Gettysburg, Antietam, and Andersonville. O! could I recall their spirits to-day—could I tell them the sad story that the government has in charge their widows and children, and that their murderers were being cared for and allowed the largest liberty—what a gloom, I would know! How disappointed they would feel, and particularly so when they learned that Andrew Johnson was President. I appeal to the whole loyal people of the country, Have they lost your sons, to you, widows, who have lost your husbands; to you, sisters, who have lost your brothers, Is it justice to the loyal dead, that you demand the execution of the murderers of your friends, and never cease calling, never cease crying until it is done. Some may be inclined to say, on the other side of the ocean, that the American people will not protect their loyal citizens. What a disappointment it must be for them to give his life for his country if his death is not to be appreciated? It is not fully endorsing the views of the supporters of Jefferson Davis, and the poor white man of the North are but "mudsills?" If the aristocracy of the South are allowed to murder our colored people unpunished, I say, American citizens, never permit it.

But, I return to the cause of the negro, as I hope and believe that the term men have plenty of friends to protect them, who are better able to do it than myself. I say that we should be careful to allow no injustice during the feeding of our race, so far as we have received it, and in doing so, to be sure to render unto Cæsar the things which belong to Cæsar, and to God the things which belong to God—and in doing so, I believe, that to-day, we should render thanks unto God, that he has in that all glorious of His blessings and to no one else. He is the great Emancipator. He has confound the rulers. He has smitten the wicked, and given the oppressed the millions. He has guided us by the cloud by day and by the pillar of fire by night. He has heard the cries of the oppressed race. He has heard their groans. Yes, he has seen their afflictions and has come and redeemed them.

Mr. President, the question has been and may again be asked, Why was it that a just God so long allowed the system of slavery to go on? and I shall here give my opinion The poet tells us that

> "Bad means to a mysterious way
> His wonders to perform,
> He plants His foot-steps on the sea,
> And rides upon the storm."

It is a lamentable fact, that we, the colored people, have been the most distracted people on the globe. We have never come together as we should. Always found working against each other's interest. And God knows it, and knows just how to bring us together. And the best way is this world to unite a people, and cause them to love, respect and sympathize with each other, is to let them suffer together. The greater the suffering the greater the love. This is certainly a truth You can see it in every branch of life. Where parties meet at places of amusement, they seldom ever form any great attachment for each other But let two or more sailors be ship-wrecked together, be it in open boat on the ocean for a week together, waiting for some friendly sail to come along and pick them up—let them suffer starvation and thirst, and see what an affinity of feeling it will create, and what a lasting friendship when thousands of miles apart, the very name of a sailor is enough to bring tears to their eyes. Only a week ago a white man told me that he had followed the sea, and he and a colored sailor-man had suffered a great deal together, and on their return to Philadelphia, which was the white man's home, (the colored man was from Boston,) said the white man to me: "What do you think I done with my colored ship mate?" I only said, "I suppose you divided it up between you?" The answer was "No," and he "took him to my own boarding house, and told them that he and I had suffered three years together, and that together, and we must do so here, and we did!" I might enumerate a thousand such cases, but I believe you understand me on this head, in short, that God has suffered it. And I think Him, for it Twenty years ago the free colored people of the North did not take the first half the interest in the slave that they took ten years ago, when the Fugitive Slave act of 1850 was passed, and free colored men were kidnapped.

Judge Taney to give his sacked decision, "That black or white had no rights that white men were bound to respect," and we found ourselves involved in danger and without protection, it was then that we began to come together, and to-day we are more united than we ever were. We are now the necessity of a united effort. We begin to see that by holding up our nation, we raise ourselves. And, in the language of the poet, we say—

> "Help us to help each other, Lord,
> Each other's cross to bear."

And again. We are not pacifists of sin We have been as obedient to the law of God as we should have been. We have set up no false gods We have been filled with superstition—

We have sacrificed at the altar of no cross, who has not been able to make as good a white man's appearance as occasion. And we have been so poor that we have had to work cheap for our oppressors and have been the most degraded people in the country, and we have been the most industrious people in the world. Education and refinement predominate to-day. And to whom are we indebted for all this, but to God and to Him alone.

What were the two great events which took place, in the State of Maryland, on the same day and almost at the same hour? One of the blackest spirits, which ever departed from this world, took flight together. Judge Roger B Taney and Dorsey Sprigg the sons of slaves. Taney God permitted him to live just long enough to hear the news that Maryland was freed from slavery, and he died. Sprigg was killed by the arm of Death And I fear to-day that he and slavery are together in regions unknown to Christian souls. I pray with Gamaliel with Ben Ezell, "That slavery has no rights but to die, for it is in league with the Devil, and to agreement with hell." I hope there is no one present who is not familiar with the decision of Judge Taney If there should be, I will give you an outline of it Roger B. Taney as Chief Justice of the Supreme Court of the United States, and eight other associate judges, (four of whom agreed with him), were required to decide whether Dred Scott, a colored man, could bring a certain claim before that court. And all that was required of him was to say yes or no. But they did not suit him,—he is not alike his prejudices to interfere with his duty—

> "He finds his fellow guilty of a skin
> Not colored like his own, and having power
> To enforce the wrong, for such a worthy cause
> Dooms and destroys him for his helpless grief.
> And scorn thou all, and must to be rejected,
> As treason against God and man, behaves
> Choice him—make him,—and scorns his sweet
> With utmost: that Misery with a bleeding heart
> Weeps when she sees inhuman woe and smiles."

He decides that "Negroes have no rights that white men are bound to respect," and there was no appeal from that court, and consequently they do nothing but submit. Every colored man or woman, within the limits of the United States was made the subject of the cruelty of every white mothers, wives, or daughters might be entrapped in the open street or to public, and no protection, no redress.

O! man that is born of a woman, think of it! American people think that you ever submitted to it! And you, the Republican Platform did you not agree to support it? I repeat it, I do not repeat again, "Let us render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

Now, Mr President: there is another matter which I shall allude to, and that is, *amalgamation*. It has been a favorite theme with the opposition and slave-tongues, when reason and argument fail to support them in their crimes against God and humanity. They were even this side to act upon the minds of the ignorant people of the American people, by confederating their selected word *amalgamation*, and it has answered their evil purposes But as educative people, I think that yet theirs becomes weaker and weaker, and the only man of standing in this country who dares to use it now is the Rev John Chambers, and when it is uttered the "Independent Presbyterian Church" is ashamed that Thanksgiving day attempts to clothe her with the minds of its hearers and the public, "that if the Republican party gives the negro the right to the Ballot Box, that they must take him into their parlors, and eat with him, and let him marry their daughters, and give him their daughters to bed. Think of such a proposition as thing coming from a minister of the Gospel. It is a thing in said language that was calculated to produces sinners to repent, is this his calling? Did God ever call a man to preach such a doctrine as this! Instead of uniting the people, he endeavors to create a worse feeling among them But let us all, it is time, look upon the whole country of America, and see that should be buried back in the tomb of arch a man.

The objection is now if you free the Negro he will marry white women The cost was, if he is allowed to rule in the city passenger cars, he will marry white women Now, if he rule, if he is permitted to vote, he will certainly marry them With all his right given him, where is the law to compel a white lady to marry any one, let him be John Chambers or a negro. She is free, and I think it is not only an insult to the white women, but an outrage, and Mr Chambers knows there are thousands of gentlemen belonging to the same political party with Mr Chambers who would not be such an ass, and whose daughters' hands he could not touch. It is plain to a very low ordinary upon American women either white or black to say that they will, or a natural consequence, marry an ignorant degraded man, either white or colored, because he is free or rides in the city passenger cars, or votes at the polls.

But let us go a little further, and investigate the subject of freedom and amalgamation. I have travelled in England and France, where negroes are free and respected I have seen sons of this fearful amalgamation Go into the N-w England States, and you will see sons of it in Congress to-day, are free to ride in the cars, and also to vote.

Now I will some a little nearer home go to the City of New York, and every colored man who is worth two hundred and fifty dollars can vote, and colored persons are free to ride in the cars. And if anybody in a few block can be sufficient to compel an American white woman to marry him, I should suppose that his money would also be an inducement. But in New York the wealthy colored men have wives of their own complexion, and I have never heard of the white women objecting to it. Nor when he Rev. Chambers or any one else to get evidence to support their assertions? I have travelled over new England, and found no such thing I will pay a visit to the people Mr. Chambers represents, and see if there is any amalgamation there

Let us go into Virginia North and South Carolina, Georgia and Mississippi, and see how it is there in the land of slavery. Mark well to see, all kinds of amalgamation, hundreds and thousands of such cases, and no white children. What does all this mean? It means that slavery and amalgamation began together, and have kept pace That they were both sold and will be damned together, and to Mr Chambers I say "Oh, consistency! thou art a jewel." But I have another matter to call his attention to, but Mr Gaulle men He further says, that the "negro whilst in Africa was an animal, but by bringing him to this country he was made a man, and a man." This is a new doctrine, for a minister who, I suppose, has read the Bible

To say that you are a man son of animals by enslaving them. It is astonishing to me that the poor males on Broad street have not long since been up to the Legislature and sold his and his daren and suffered much, and if Mr. Chambers' theory be true, there are to-day in heaven many white-negro men, who have been kicked out and taken from the Railroad on Broad Street. I should not wonder if the pulpit of the Independent Presbyterian Church has been filled by one of the new-made men.

If Mr. Chambers had been loyal enough three years ago to have taken his own denomination, he could have prevented the drafting of men in this state, by converting all kinds of animals into men, and consequently the Draft Riots could not occur. I believe, myself, it would have been just as Constitutional as it was to force colored men to do it. Yet I do not think it would have answered the purpose as well.

But to return to the South, among the amalgamation people, and we find them living on a poor African female animals to become their wives and concubines, and flooding the country with half white children. Is not this the meanest and loathing of slavery? and is it not a crime before God? It is not a burning shame to any minister or government? and is it not disgraceful for a minister to encourage it? yes, to stand up in a building dedicated to God and say, "That God ordained slavery and required man should be a slave? that God endorsed adultery and fornication? for if God is responsible for slavery He is equally responsible for the rest." Shame to the man who affirms it: let him be scorned But what is the penalty laid down in the Bible for the man who amalgamates with a beast as would that of a human being? Is his not to be put to death? Leviticus, 20th chapter, from the 10th to the 20th verses, and where amalgamation is the result of a rape, and the half has not been told, and well Mr Chambers knows it. What man who is guilty of all this crime is fit to go into any legislature, much earlier or talk his daughter's hand Why, Sir, he is not fit to go into a horse's stable, nor yard, much less to go into any legislature or Congress of the South, the aristocracy, first families, leaders in society, with all the crime hanging on them for years. I have often thought that our northern ladies only know the one hundredth part of the filthy crimes which those slave monsters were guilty of, instead of preaching to say the negro out of their parlors, they would call in a respectable colored man to kick those scoundrels out; and Mr. Chambers has my respect for American ladies, if he has any regard for the virtue and elevation of the nation, he will agree with me.

I hope, if my sentiments should ever come to his notice, he will calmly reflect and digest them, and if I have degraded him, or any of his colleagues, with any thing they are not guilty of, it will afford me great pleasure to give them my sincere apology, and to say that I misunderstood, or me inform him that St. Paul, the great apostle to the Gentiles, declares, "God hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed, and the boundary of their habitation."

> Has no made of metal,
> Child and white man,
> Therefore, never intended to be a slave
> A day, an hour of virtuous liberty,
> Is worth a whole eternity of bondage.
> 'Tis liberty alone that gives the flower
> Of fragrance to the lovely and petitions,
> And we are weeds without it.

But to-day let us render our thanks unto God; let the hundred and fifty guns which are to fire him who has proclaimed liberty throughout all the land, unto all the inhabitants thereof To-day are a stern breathes in the United States

Let us stand united, and God will give us all we need He will put open the eyes of the us, and bring it to a sense of its duty, notwithstanding

> "Some are rich, and some are poor;
> God made them so, and has said
> That each shall live as they can best,
> A man's a man for all that."

"The Lord of hosts is with us The God of Jacob is our refuge." Hear his song

> Take heed, the promised hour draws near,
> I hear the drum-roll beat of wings,
> And freedom's trumpet pealing clear,
> Joy to the people, woe and fear
> To some would tyrants, old world kings.

NOTICE.

There will be a special sermon preached before the Delaware Assembly, at Wesley church Lombard St., on next Sunday afternoon, 31st inst., at 2 o'clock, by the Pastor, Rev J P Hurst. The public are invited

NOTICE.

To the ministers, members, and friends of the African M. E Church, in the City of Philadelphia.

There will be a grand union meeting of all the ministers, members, and friends of the African M. E. Church, of Philadelphia, on next Thursday night, Jan 25th, 1866, on which occasion all the Bishops will be present.

Also will be delivered by Bishop Payne and Campbell, giving an account of the work in North and South Carolina, Georgia, and in the Valley of the Mississippi. The public are invited.

A. W. WAYMAN

Baltimore, Jan 19, 1866

A CHANGE OF THE MEETING OF THE GRAND COMMITTEE.

The members will please take notice, that the Conference will meet on the 3rd of August, 1866, at the same place. By order of

BISHOP QUINN

PENNSYLVANIA STATE EQUAL RIGHTS LEAGUE.

OFFICE OF THE LEAGUE,
No. 107 Locust Street,
Philadelphia, Pa., 17th, 1866.

At a meeting of the Executive Board, of the Pennsylvania State Equal Rights League, held at the office of the League on Tuesday evening, January 16th, 1866, the following gentlemen were duly appointed to represents the State of Pennsylvania, before the Congress.

By order of the Board.

JACOB C. WHITE, JR., Rec. Sec.

ACKNOWLEDGMENTS

January 8th—Jas. Needham, per Rev A McGill, Rev J. Mitchen, 2.50; 12th, Rowland's ville, 3d, Josephus Perry, per M W Fulton, 2.50; Baltimore, Wm. Rue, Reed, 1.25. Camden, O. S Galeway, 3.00; Niles, Ills, Mrs M J Randall, 2.50, Keokuk, Iowa, Rev Wm Parkhurst, 12.50; Columbia, Mo., by Rev J Taylor, Mr Michel. 1.50; A M Taylor, 2.50; Mrs Ann Rivers, 1.25; Wilmington, O. Mrs Louisa Robinson, 2.50; Mrs Jane Chapp, 2.50; Jamestown, N. Y., Rev Jas Wheeler, 2.50; Steubenville, Ohio, Rev M M Smith, 2.10; 15th, Brooklyn, N Y., Rev J Woodbridge, 10 00; New York, Rev Reed, 1.25. Camden, O. S Galeway, 3.00; Niles, Ills, Mrs M J Randall, 2.50, Keokuk, Iowa, Rev Wm Parkhurst, 12.50; Columbia, Mo.,

Poetry.

THE VANITY OF THE CREATURES

From "Morning Thoughts," by J. W. Cunningham, Vicar of Hoveton, author of "The Velvet Cushion, and "World without Souls."
London. 1825.

Swift the transient moments wing
Earth the one brief day to find
Troubled dreams and sullen sleep,
Pains and cares must weary,
Like the wreath of mountain snow,
When the sun shines begins to blow.

Error, like the flimsy veil
Rent by every passing gale,
Frauds the sentient on the stream,
Glitters in the morning beam,
Leaves the leisure of harmless hours,
And flourishes in the flaming wars.

Lives the little garden-flower,
Since the sky of all the summer,
Fondly watched from day to day,
Plans the virgin's empty prayer,
Tasteneers, what boast we to-night?
But ah, how fleeting to-night!

Naught endures but Thou, O Lord!
Thou, that ever-reigning Word!
Thou, the first, the midst, the end—
Thou, that shalt, throughout Thy round,
Great as, Lord, beyond this star,
Flowers whose fragrance never dies.

II.

The world with "chaos," instead of "bread,"
Our hungry souls has often fed.
It promises health—in its short hour
Perishes the joy, the power.
It promises wealth—and we
Waste time, then wage and find away
It promises friends—and sought their own,
And left my widowed heart alone.

Lord, with the barren sorrow spent,
In Thee my spiritual hope I rest,
And found in Thee a Father's grace—
His hand, his heart, the faithfulness
The voice of peace, the smile of love,
For "loved" which feeds Thy manna above;
And tasted, in this world of woe,
A joy its children know alone.

J. W. Cunningham.

PROVIDENCE.

The insect that with puny wing
Just skims along one summer day
The figure which the breath of Spring
Wafts on her half a day.
The emblant mote, the slenderest hair—
All feel one constant Father's care.

He frames the glories of His throne
He hears the sparrow's wandering call;
Sees all, or does all we see—
Loves as if that one were all;
Rolls the swift planets in their spheres,
And crowns the sinner's lonely tears.

J. W. Cunningham.

Miscellaneous.

WOLVES IN BENGAL.

When I was a very little boy I was exceedingly partial to stories about wolves. "Now, mamma, a story, please!" was the usual request, as we drew around the winter fire. "A story, I will be so, nice, what shall it be about? What was it about last night—oh! wolves, was it not? Then shall tell you about wolves." "Wolves, mamma!" was almost the invariable answer. Wolves and shipwrecks, shipwrecks and wolves, these two subjects never seemed to bear enough. I wonder how my dear mother ever got sufficiency of facts and incidents to relate, or if she now remembers the stories she then used to relate. I have mentioned a very wholesome meal of wolves for very many years of my early life; and a more interesting companion with these creatures to after years has not tended to lessen my dislike to them. Stories about them are interest grown up people as well as children. They are, most undoubtedly, creatures of very many of whose habits we scarcely strictly may be told, and nothing that is told of them will astonish those who have had much opportunity of observing their habits

In India we have numerous instances to speak about wolves. There is a reward for killing them, which varies in amount as it influences the views in the several Provinces I think the reward is five rupees; the reward for a tiger being the handsome reward of ten rupees. This act has been recently raised. In the Allahabad district the reward for a wolf is three rupees, for a tiger twenty-five. There are very few tigers in this district. The wolves are extremely numerous in some parts of the Zuilah, but I do not hear of much dog music among the natives.

About Chanour, the Government reward for a wolf is, I think, for a male, five rupees and a half, for a female, six rupees, and for the cubs owners of the village in which the creatures is killed generally give the difference of one rupee. The Rajah of Benares allows his woodman to kill wolves, leopards, bears and hyenas, but they must not kill a tiger. The Rajah reserves those beasts for his own shooting. I remember, in 1857, when the railway works were in progress between Agrah and Allahabad, during the hot weather, when the natives sleep out of doors, many children were carried off by wolves, especially about the village of Fakeerie. I don't think any of those wolves were destroyed at that time. They used to delay the children as they slept by their mother's side, and dash off with their little prey to a hill, where it was impossible to follow them at night. Near this place I was once a month from the Benaurkeree hill, at Chaboph, when a wolf seized a sheep which was tied up in a tent close to the one in which I was sitting; the wolf tore the peg up, and bolted off with the sheep, nett, and peg, and got away before I could shoot a gun. I was just at dusk. During the last two seasons the wolves have destroyed very many people in the vicinity of the railway between Allahabad and Jubbulpore.

They do not seem to be so dangerous near Allahabad as they are about sixty miles south of Jubbulpore, near Mourwara on the Deoona road. I do not intend to say that men, women, and even men have been killed within ten miles of this place during the last twelve months by wolves. The number of passengers who lives at Mourwara, tells me that he has heard of upwards of twenty-five deaths in the month of September last, some mollos, men and women, were at work on the railway, when three hundred yards from Mr Oliphert's house. Word was brought to that gentleman that a man had just killed a man, and party eaten him. Upon proceeding to the spot, it appeared that one of the men had left his gang and retired to a slight hollow in the ground about fifty yards from where the work was in progress. The wolf had probably been watching the people for some time, and on seeing this man leave the gang, had stalked him, and seized him by the throat. The man would not cry out, but was most sure struggled a good deal. At all events the wolf killed him, and devoured the flesh on both thighs and the lower part of the stomach. When the native saw some of the wolf's proceedings, they rushed up, pelted him with stones and shouted. The wolf showed his teeth, and continued his horrid meal. When he had satisfied his hunger he scattered off, and then, and not till then, did the stupid natives run up to call the sahib. The wolf had gone into some low scrub jungle, which was hearby, but he stopped away without allowing a chance of a shot at him. Shortly afterwards a wolf-grown oodla woman was killed in the immediate neighborhood.

Eventually Mr. Oliphera has succeeded in killing one of the wolves. He is determined to have the brutes so rest, and follows or searches for them wherever he has leisure. But they are very indeed, and the pigeon places, which they principally frequent, are of great area.—As soon as the wolves are alarmed, they generally off miles on end. At the village of Kundwara a little girl was seized only the other day, close to the houses, and very severely bitten on the throat as I dig her. She, however, escaped before the wolf had time to destroy her. Poison does not seem to be effective in India. I had most of villages say the wolves now will not touch sheep or goats, but live on human beings. If you suppose traps, pitfalls, or other expedients, the villages shrug their shoulders, and say they do not understand these contrivances and what can they do? They make no digging or throwing up earth, and so they are helpless. This is not the case every where. In some districts the people are very skilful in trapping.

Mr Oliphera has tried many devices to get within shot, such as dressing himself up as a woman, and other well-known stalking devices, but we now think that the greatest chance is to go alone and openly. The wolves regard the persons together as a party, and as they that certainly do not more out of one man's way unless actually disturbed by the other evening. We had been the whole day out, visiting villages where the wolves had come most injuriously, returning home just at sunset. As we were passing through a bit of rocky close on a village where an old woman had told us she often saw the wolves when she was pulling wild berries, and where a little hard girl had been killed a few days before, I thought the village was in such a quiet position as to be safe; but came the houses, clothes, and sure enough there they were, two wolves lying down in the path of the village. We went on a little way so as to escape notice, and then dismounting from the elephant, we walked towards the spot where we had seen the creatures, and got with a double rifle and about fifty yards apart. I saw the wolves before they saw us. The largest one was lying down, so a dog would do when gnawing a bone, facing the hearer; the smaller wolf was standing more behind the large one, in the same attitude. They were in the direct track of the cattle and goats going to and fro to the pasture grounds, and quite ready to seize any single sheep who might come incautiously near to them. The larger wolf now my friend, and as he was alone, just beside another bush, I promptly to assist between his paws, and unchallenged by his mate, and by the village people only me; and finding that, as it sat, I should probably notice it in time to avoid any accident, I quietly got up and left behind a bush considered and crept along, contrary to my usual habit when stalking, as I am rather stout, and I had creeping done not credence to accuracy of aim. When the smaller wolf had finished his meal, he drew his comrade's attention to me. This was his remark No 2, who was already aware of my companion's presence, and he was off with a hurried jump. I fired at No 1, but only one wolf bolted, but I did not time the "shed," and so I considered I missed him. I had, however, an excellent opportunity of watching the action of the villains, and I shall to all in my experience, when, in the end

When about the other day, Mr. Oliphera encountered a gang of wolf to visit him, which is evidently the better course to adopt. The wolf were dancers and crouched behind a bush. Seeing the man most watchfully, but unfortunately, seeing that was at the wrong end of the bush, with a bullet through the shoulder put a stop to his man-eating forever. I indeed a wolf to do any more to eat anybody in Benares. I was riding on a camel to camp, my man behind me, with a double rifle, when I saw a magnificent sight of a wolf in the long grass. Pretending not to see the animal, I quietly walked my camel toward some bushes and slipped off, my man taking charge of the camel's back as a matter of observation. I got into a little nalla, and the wolf crept towards me, none in air. I let it come to about one hundred yards, and then got my rest behind of the dog. How could my sleep to have missed? I wonder how the stranked it at length without a howl. He was jumped up, and got on second bullet somewhere in his loin; it fell, but got up again, and away into the jungle.

When a shikaree, or shiny native, finds that he is an object of attention to one of the Europeans, he generally takes up his gungrie, and waves it round his head as he would a stick, and then commences to abuse the cowardly brutes. The wolves which have been in the habit of carrying off children in Mourwara, not much harder than a good English setter dog; but they are very, very, very, very cowardly, and when I myself on the bed in a perfect agony of grief and remorse.

Five years days dragged themselves along, and all the while my mother lay dangerously ill. Her life was despaired of more than once, but she was going down in a perfect sea of glory, amid the wide-awake, blissful delights of heaven, and to the last of life they sense, why, has a true blunder, or long as he is not dead, young life, someone kin not at all. "Oh! a great, child," he says, "and it is up at night and out, and or else pat it emotionally for a pitiful, and just pats the goal's ear, and rob a little red pepper, and the wound is healed, and he's right. He does not know what cruelty is—never heard such a thing.

If a wolf kills a child that he can remove and mount devoured and then will kill a second, and so a dog does a boss; and it is no way native to the dog body or to stretch for the sake of the murderer.

A wolf was just at the entrance of a native hut, not long since at night. The man of the house was sleeping outside, his wife within the door, and his children in bed with them, the little little child. The woman, half asleep, held out her hand, which was seized by the wolf, mistook by the father, but by the wolf. The child gave no cry until it was some little distance from the house. It was carried off, poor little thing, in spite of the shouts of its wakened parents.

The power of the wolf's jaw and cutting must be very great, the force which it must exert to get out of the body on which it feeds are so large and cut out so cleanly. If two wolves seize an unfortunate native, the first grip of each is upon the throat, springing from behind. The prey receives any shooting. The second wolf at once attacks the stomach, at which he tears and rends in such a way as soon to destroy all chance of escape for the wretched victim.

Each large open plain heretofore is inhabited by a pair of wolves, who certainly do more mischief than all the tigers, and are infinitely more troublesome to destroy. I hope, however, that perseverance may at last be rewarded with success as regards the destruction of these odious brutes.

HENRY P. LE MESURIER

Child's Cabinet.

UNCLE JOHN'S STORY

"Uncle John is coming!" shouted the children and instantly four pairs of little feet were seen sporting down the gravel walk, each striving to be the first to receive the cordial embrace and affectionate kiss from mamma's brother, dear Uncle John.

Uncle John was always a welcome guest at Elm Cottage. There was a pleasant room ever-looking the garden, which had been for a long time reserved for his special use, and which had been so delicately kept it roughly swept out and furnished in anticipation of his arrival. As he came up the broad avenue, holding a child by each hand with two more dancing on before him, it was not to be decided the picture of good nature and content.

Uncle John had the most unswerving faith in and reverence for children, and they, with their unerring instincts knew it. The afternoon had been oppressively warm, and the children had been allowed, as an especial favor, to sit up an hour beyond their usual time. They were seated in a group around the fire, when, no matter how warm he heard, in gentle but decided tones announced that it was nursery. Rather unwillingly they brought their game to a close, and with lagging steps entered the room.

"Uncle John," said one, "please give us half an hour longer! I, for one, am not a bit sleepy, and our game is not half played."

"No, my dear," replied his mother; "I have already indulged you so far as I think best. Now but Uncle John good night, and Addie come and kiss me good night, and go up to nurse, who is waiting for you. Above all, children, let me thank your heavenly Father for having given you such a happy day."

The children's face, which had been slightly overcast, resumed their former cheerfulness as they reverently kissed their mother and Uncle John, who suddenly called up chairs without their usual noisy demonstrations of delight, and so they left the room.

"Now, Uncle John," said his mother, "I have no doubt that you can tell us a nice story, and our guests will be delighted."

"Children, I will tell you a sad, instructive story. It is an incident in my own early life, and I will call it

FACTS ABOUT EATING.

If too much food is taken, the stomach cannot do its work properly, and the result will be a perfect blood is made, and that being mixed with the other fluids of the body makes the whole mass of blood impure, heavy, after another hearty meal a person "feels bad all over." Now the cutting of the blood by the nerves are uncomfortable symptoms complained of. Such persons are never well, although they may not be sick; they do not get strong, nor will up in the morning refreshed, but are tired and have not the power to extract the nourishment from the food.

When persons do not get strong, although they eat a great deal, they will get stronger by eating less and taking exercise. If they are not inclined to do a large amount of work, does not the effect of exercise, but walk or ride out, the whole of it would have been thoroughly digested.

When any uncomfortable feeling is experienced after eating, it is a certain sign that one does not "agree with the stomach," that is cannot do the proper work. Then, whether it be in quality or quantity, generally the latter. In such cases take less and less until no discomfort follows. Then, if you wish to increase the quantity, it is because the quality is assisted to the comfort of the stomach, by giving it more work than it can require it.

An article may not agree with the stomach today, but may agree with it very well in a few days. Some kinds of diseases require very discriminative elements may then be needed in the system of food; persons instinctively turn away from roast pork in warm weather, and would much sooner eat it in winter time, when the thermometer is at zero. Fruit is a luxury and a comfort with a relish, and no specific discomfort follows its use in moderation. Fruit is a food, and one that which is most relished is the thing which should be eaten. Fruit is wholesome, and invariably follows, it should be omitted, at least, until a change of circumstances.

It is a physical and moral wrong to take a single mouthful, when really it is not wanted; and it is a physical wrong to eat what is not relished, or not of the best quality, and to eat of the system that much

The line of duty divided or cut up before swallowed, the coarser, the easier and more perfect is it digested, for like for it is dissolved from without, and the finer and smaller the pieces the sooner are they melted.

Bones, gristle, skin and tough nuts are the only two articles of food which have all the elements of nutrition, and consequently, in a state of civilized age, we are never tired of them.—*Hall's Journal.*

House, Farm and Garden.

TOO OLD TO PLANT TREES.

A farmer of fifty years was urged by a friend to plant some shade trees around the house and on an orchard. To all the plausible arguments advanced, he replied, "I am too old, I shall never live to see them grow." But the friend at last prevailed, and the trees were planted. Years have passed away, and the friend was called to pay his last respects to the dead. While passing the conversation just noted came to mind, and he said, "Now, as I am thinking of it, what it might have been. Three or four shade, and fruit trees would have been a great ornament to all the farm could boast. There has been stood close by the road, but not bare, with nothing to shade the summer sun or shelter the winter. On the farm he had cultivated only the staple crops, and in the garden only the most common vegetables. His table was spread with the substantials, but, save the fruit of berries, no delicacies of the season fruits of summer and autumn were rare and unknown luxuries. His cellar was filled with a good supply of winter fruit he never knew. "Such a life lived only to labor, and labor for the coming me." His sons, finding nothing attractive in the rough side of farming, had left the homestead, and none of his children had ever inherited for more than a generation, believing labor was too dull a thing to be endured. Such many comforts and elements they gave. He could not, and possibly never will, know, he could count his thousands snugly invested in bonds and mortgages, but he was poor in the plant trees? No, no, though every step is tremendous with age and infirmities, and he knows he cannot live to eat their fruit; though his children will not occupy the homestead to enjoy the shade and fruit, he will have the pleasure of unselfish the spot of earth committed to his care, more attractive, more valuable, more than any crop. What more pleasing sight than an aged man planting trees? A youth may be one of the figures in the picture—perhaps grandfather and grandson are engaged in the delightful work—the aimless hands performing the labor, while the experienced wisdom of age is directing and instructing the young hearts and hand. They may be putting down a living memorial to mark some happy event! How dear and lasting will be the associations that cluster around such work! In after years, as they feel more enjoyment, or better cherish youthful feelings, than in training the under vine and shade, I

Advertisements.

TRIMMINGS AND Fancy Goods.

632 PINE STREET, PHILADA.

GEORGINA GLEAVES

has just opened a large assortment of Ladies' Trimmings, Fancy Goods, Hosiery, Gloves, Notions, &c., &c., at very low prices.

Gentlemen's Furnishing Goods.

CUFFS, RUCHINGS, SCARFS, Cross Patchery and Fancy articles.

Dec 13—3m

U. S. AGENCY FOR COLORED SOLDIERS AND SEAMEN,

BRANCH OFFICE, No. 1126 Sansom Street,

711 Lombard St., Philadelphia, Pa.,

THOMAS S. MALCOLM, Agent.

General Office, No. 402. N. Y. Avenue,

Between 10th and 11th Streets,

WASHINGTON, D. C.

SOLDIERS AND SEAMEN

Who have their Bounty Money due, and Arrearage, can have the same collected, at the above Agency, by calling on or by letter to

C. LEONARD,
Late Chaplain U. S. A.

Dec8-3m

$6 From 50 Cents.

Call and examine the wonderfully magnified by exchange, or sample will be sent free by mail for 50 cents, that is worth $6.

S. E. WOLCOTT, N. 170 Chatham Square, N. Y. Box No. 5,324.

Dec 13—3m

CHARLES MAGARGE & CO.

WHOLESALE DEALERS IN PAPER, RAGS, &c.

PHILADELPHIA, PA.

[No. 32 South Sixth Street]

AFRICAN CIVILIZATION SOCIETY.

GENERAL OFFICE,

African Civilization Building,

Bond St., near Troy Avenue,

Brooklyn, New York.

BRANCH OFFICES,

No 58, Sullivan St., New York, and F Street, Washington, D. C.

OFFICERS.

President—Rev. THEODORE S. WRIGHT.
Treasurer—Jno. FERANDOR.
Secretary—Rev. H. M. WILSON.
Assistant Secretary—Rev. JAMES MARSH.

This Society, Incorporated under the General Act of the Legislature of the State of New York, most earnestly appeals to the friends of their race, and of education, to aid it in the establishment of Schools, Academies and Normal Training Schools for the benefit of the Freedmen of the United States.

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The 6th Article in the Constitution provides that, "Any donation or subscription of $100 shall constitute the donor a life member; any individual contributing annually $10 shall be a member of this Society; and the payment of one dollar, or twenty-five cents, shall constitute a person a member."

July 25—tf.

By authority of the United States.

Army & Navy Intelligence Office.

Nos. 1 & 2 Dover Street,

Near Franklin Square,

NEW YORK.

12 Cents attention given to the collection of Pensions, Bounty, Back Pay and Prize Money.

July 8—tf WM. P. POWELL.

RESTAURANT

Confectionery and Dining Saloon,

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☞ A large assortment of School Books, Fancy Books, Stationery, Blank Books, Cigars, Tobacco, Snuffs, Letter and Note Paper, Envelopes, Pens, Ink, &c.

Dec 13—3m

COLORED SOLDIERS' AND SEAMEN'S

U. S. GOVERNMENT CLAIM OFFICE.

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No 511 S. Fourth St., (below Lombard,)

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Prosecutes our claims against the Government for C. S. Bounty, Back Pay, Pensions, Prize Money, Horse and Equipments, and all other claims against the United States promptly Prosecuted.

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Pensions can be obtained, and all kinds of claims paid in case of Pay, Bounty, Prize Money, &c., that have been suspended by the Government. Also all other claims against the United States will receive prompt attention.

A share of your patronage is solicited.

Sept. 30—6m

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL, for the benefit of children between the ages of four and ten years, on Monday, October 15th, 1866, at No. 1336 Lombard street, between Dupont and Pine, Thirteenth and Broad Pin., on Monday, 1st of October. Terms, moderate.

A share of your patronage is solicited.

Sept. 30—6m

OUR OWN BOOKS.

Catalogue of Books for Sale at the Book Depository of the A. M. E. Church, located at No. 619 Pine St., Philadelphia Pa

A New Pronouncing Bible, by Israel Alger.
Fire Life and Writings of Rev. A. Broadbus.
Fifty Years among the Baptists.
The Chain Mistress.
Political Economy.
Political Parties.
Life of Henry Clay—illustrated.
Life of Daniel Webster—illustrated.
Struggles and Triumphs of Religious Liberty, by Rev. Artemus Bannister.
Trifling Papers.
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Two Eras of Treason, by Author.
The Adopted Heir, by Miss Reeves.
St. Paul to St. Stephen.
Tales on the Parables of Religious Cyclops.
Home Life, by Hagan.
From Glassing.
The Exiles of Florida.
Sermons.
Issues in Footprints.
Life of Rev. Jesse Lee, D. D.
Life of Rev. Freeborn Garrettson.
The Lives of Lossels and Hamblin.
Volume of Essays and Theological Dictionary.
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Peaslee's Practical Treatise on Bedrest.
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THE CHRISTIAN RECORDER

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

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TERMS

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We insert Advertisements of all descriptions, suitable for such a paper as this, at the following rates, viz: Ten lines or less, one time, $1 00; each subsequent insertion, 50 cents. Ten lines or less, three months, $2 50; six months, $4 00; twelve months, $7 00. All advertisements exceeding ten lines will be charged in proportion.

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Poetry.

For the Christian Recorder.

A PLEA FOR THE COLORED RACE

BY MRS. A. E. WHEELER, (NEW YORK.)

The effort said that genius is denied
By heaven to Africa unoffending race.
He has forgotten, who this thought has cast,
Who unsigns yourselves the highest place?

What chances have you given the mind to sow,
To bring it fruit, or bring it to the light,
Though it remain for him to try to rue
Sovereign in nature, although in color blind.

And so ye kept him prone upon the earth,
To water it with tears, and groan, and sigh,
Drinking to the dregs the bitterness of life
Whose sweetest drop to him has been for-the.

That they have been all to aspiring spirits
Whose minds burst their lowly hands and sparrow control.
And all their chances' more fire to keep alive—
Rousing to goal power the unchecked soul.

We would ask. Who built those hundred golden gate
Of that ancient city of historic name?
Who piled the pyramid's enormous height,
And wrought those statues of immortal fame?

For many a land, now famously land,
Liberty cast her shield on the surface of his woes.
Like his ancestral sires reach the goal.

Who gathered stores of learning in those ancient walls
Which stand by Nile's gigantic stream?
Who read the stars, and mapp'd where they moved
And problems wrought beneath the moon's pale beam.

Was not he of the Caucasian race:
Yet he was long famed for arts of war.
Though he was of a sable hue and a darker face.
His was the heritage of a colder star.

But with genius active, and their souls on fire.
These darks of the race are not to be denied.
Toilsed through their burning desert, free, though with
Sending their works immortal down to latest

Claims have risen and vanished, risen again.
The works of other nations fallen away;
No footprints are to many a land of sand,
While works of theirs are renowned from decay.

Yet, list, ye, of the said, their arts are lost:
Although of modern men have been
We only can surmise. Oblivion wraps them now.
But with the time the world was new and

What was it but genius, though with beauty joined,
Which in the days that followed Queen Rome's con-
queror drew,
Who held her captive at the car?
Charming by mental graces over awe.

Oh, Africa, fondly lost thou been lulled.
For many years and daughters have I seen,
Whom sons have bowed at wisdom's shrine—
Whose talents were fair, whose minds and judg-
ments keen.

And in prophetic vision sometimes do I see
Thy motherland's once more queen,
Putting her glorious garments on,
Raising her heads exalted to the skies.

Her children, ransomed from tyrannic sway,
Once more in arts and knowledge gain renown,
Bearing their nations far away the palm,
And wearing on their brows the victor's crown.

" Thabor.

For the Christian Recorder

SWEET STAR OF HOPE

A SACRED BALLAD.

[MR. EDITOR.—The following beautiful lines of poetry are original, and were written by Miss Angeline R. Dendy, December 14th, 1865. They have been set to music by Prof. A. Morris, and will be sung shortly in a Sabbath school Concert, of the Union Church Sabbath school, Coates street. This young lady has the taste for poetry, her talent ought to be encouraged. We have seen quite a number of her compositions, which we hope will appear in the Recorder shortly.] COM. ED.,

Philada., Dec. 30th, 1865. TACIT.)

Sweet star of hope; thou sunbeam bright,
I see thee in my sorrow's night
Would that my pensive spirit fall,
And turn me on the Lord to call.

Sweet star of hope, I look to thee,
When I would to my Saviour flee.
To lay my sorrows at His feet,
Receiving blessings that are sweet.

Sweet star of hope! in midnight's gloom
When I have perfect peace in thee,
I'll feel that I am doubly blest,
When by Thy Father I shall rest.

Sweet star of hope! in brightness dress,
While leaning on my Saviour's breast,
I'll keep my eyes upon Thee fixed,
Thou star shall my comfort be.

Sweet star of hope, thou guiding star,
That shineth on me from afar,
In a sweet ray unto my soul,
To sing my dear Redeemer's praise.

Sweet star of hope! when death's dark veil
Doth come my feeling eyes to fail,
I'll leave thee beaming in the skies,
And shout exulting as I rise.

Lord, as Thy kingdom there shall be
No storm from each other,
But even as he leans himself,
Each saint shall love his brother.

When in Thy courts we meet before
To decree our sinful living,
And with united hearts repeat
Confession, creed, thanksgiving

For the Christian Recorder

THE SEMI-CENTENARY OF THE A. M. E. CHURCH.

A LETTER FROM REV. JAMES LYNCH.

Eighteen hundred and sixty-six closes the fiftieth year of the existence of the A. M. E. Church. In April next, our Semi-Centenary will occur.

We often wish that time would wait; its rapid flight making institutions and people old does always create emotions of joy. It is not because fifty years in our history have merely passed away that our spirits are rising in gratitude to God, and our hopes for the future are being strength-ened, but because these fifty years have been gilded by Divine Goodness, each one has rolled into eternity crowned by its labor, and enamelled by an odor of increasing fame.

The African M. E. Church has the M. E. Church, Mad a small beginning, and passed in infancy in the manger of humility and scorn. The hands that should have rocked it in a-cept truth, raised against it the weapon of persecu-tion. The founders of the A. M. E. Church were influenced by a principle like that which caused the Pilgrims to leave their home and embark on a trial vessel for a certain country in the years in pursuit of religious liberty. They believed that the ecclesiastical relation which binds the exercise of religious privilege down-deot on race or color, did not enhance the pro-pagation of the blessed gospel of the Son of God.

The formation of the A. M. E. Church was the first assault of the enslaved people in this country, to vindicate the manhood of the race. It was the first protest of their ages against Ca-nan prejudice. It was the first opening of a field where colored men could assume their unques-tionable and demonstrate their ability to meet it, and first teach others to learn to believe in their own capacity for high development.

During fifty years the *beautiful* In Philadel-phia has grown strong and beautiful. The single lit-the meeting house has given place to a commodi-tempie, and in every city, town and village in the United States where there is a sufficiently large colored population, (except some portions of the Southern States,) we have Churches, most of which are well conducted and prosperous. The convention of 1816 insignificant in numbers has become a General Conference, embracing nine Annual Conferences. Each General and Annual Conference is an improvement on the former in intellect and manners

Our prosperity has developed our responsibil-ties, while the handiwork of God in unlocking the riches of the South has brought us into a re-lationship with our brethren in Africa, which in-spires us with a science beauty that would be unanswering, were it not that in receiving the past and surveying the present we were reassured of

" the strength which God supplies
Through his eternal Son."

Our influence on the M. E. Church has done to modify that bitter prejudice, which in various forms has united in it, notwithstanding the ex-city of its doctrine or its Methodism Christian philanthropy of many of its brightest lights. We rejoice to learn, that there exists in this denomi-nation a desire that we should be a part of it. It is a happy indication of the approach of a period when it will be mutually advantageous.

Due to ourselves such a proposition now would be simply to consider, if Methodism is a necessity *to be preserved?* Whether we shall keep up our denomination, where each have equal privileges under the Discipline, or break it down, and be-come another denomination, to be prescribed by se-cession from our legislative department, from ministerial of its judges, and the colored bishop, his to be highest offices?

We feel in the opinion of all intellectual colored men on the question, that it would be a step down in their judgment to ask consideration of it. Until colored men can sit in all of the An-nual Conferences of the M. E. Church, and be elected, and be *eligible* to all her highest offices, as are the white ministers in the Pres-byterian Church as with Presbyterians, Baptists, and General Assemblies, or preside as modera-tors, we will keep ourselved to the bosom our flag as a separate denomination, to do best for the sustenance wrong and injustice, —to willingly act on a professed badge of inferiority,—to weak-en the hands of our brethren who are laboring for the dethronement of caste, and trample in the dust the memory of Richard Allen, our *Wesley*, as well as recently regretted a half century.

Let the Semi Centenary in April, be celebrated with song, and shout, and supplication. The Instrumentalists and orators of the past should be duly considered, improved and adapted to the wants of the present. Whatever there may be of wrong unexpressed and unknown, as the Spirit of God is answer to our prayers may point out, should be cut adrift; and as the fiftieth year goes rolling into the deep abyss of the past, it will never to be reproached save as memory holds it up to warn us.

JAMES LYNCH.

For the Christian Recorder.

LETTER FROM WILMINGTON, N. C

MR. EDITOR:—New Year's day passed over without any display by the white citizens of this place, a few private parties excepted.

The great feature of the day was the reunion of the colored people, for the celebration of the third anniversary of the Emancipation Proclama-tion. This procession, numbering about three thousand, headed by the Star Spangled Banner and a fine band of music, moved off about nine o'clock. They marched through the principal streets, and came to the Mr. Dickinson's grounds. About 6,000 people were here collected around a stand which had been erected for the occasion. Prayer was offered by Rev. Daniel Hall, of the Hedges, of the Presbyterian Church, and the Rev. Mr. Ashley, Superintendent of schools for the Freedmen. The whole was under the man-agement of the Union League.

To the credit of the colored people, not a sin-gle occurrence occurred. But the most remarka-ble thing connected with the whole affair was, the refusal on the part of the Committee of Ar-rangements to allow an invitation to be extended to the Rev. Jos. A. Bandy, of the first African M. E. Church, to act as chaplain, on account of a rumor that was circulated, to the effect that he had charged $1,000 for his year's service. Yes,

Mr. Editor, for this cause a part of the commit-tee said Mr Handy should not pray as that on-pocket. Has the money been false—a wicked fab-rication Feeling somewhat interested in this matter, (for I, too, am a Methodist,) I called on Mr. Handy, and he told me that he never charged $500 a year, and board for himself and family. As his family is not with him at present, he has to pay $100 a year for his board and lodging—a Modest Rumor and nothing about this little item, as it found its way back into a North Carolinian's pocket.

This Cherokee here are in a quandary, owing to the professed rebels disputing their right to the buildings for which they worship. Revs. Hedges, Banks and Handy, and their respective congre-gations have no place to meet.

I should like to know how the Northern false prophets feel, now that it is apparent to all that their idolatrous attempt to sow sectionalism to the South was a signal failure. Let any one read the accounts of the Alexandria affair, and in a good deal they will see that the whites and not the blacks were the aggressors.

There needs but one explanation of this whole disgraceful business affair. The rebel who were con-cerned in it, hith North and South, had deter-mined to have the blacks butchered. For this they blundered into the belief that we could not see it We were resolved not to have an-brook notwithstanding the assertions of the New York Daily Nee, Cincinnati Enquirer, and the North Carolina dailies. And now those poor prophets are whining about the negro, because he would not die at their distance, and cut the white men's throats.

The freedmen are making contents for this year's work where it was left off last year, and are like fair wages, and so I am a southern man my-self I know the people, and can assure you that they will work.

The Rev. P. P. Hedges is doing a good work here. He has opened a dream-mar school. His people are very liberal. They gave in the cur-the 12th inst., at City Hall. It was one of the strangest of the many strange things that have so far transpired here where there is a sufficiently large colored population. (except some portions of the Southern States,) we have Churches, most of which are well conducted and prosperous. The convention of 1816 insignificant in numbers has become a General Conference, embracing nine Annual Conferences. Each General and Annual Conference is an improvement on the former in intellect and manners

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Lincoln, the great champion of freedom! We thank the man of the North, both white and black, for their assistance in the work of liberating us from the usual bonds of bondage.

The sadness of the occasion will, I hope, soon be forgotten in the delight of all who were present to receive a printed copy.

Yours in the good cause,
BENJ'F KEY,
Chairman.

For the Christian Recorder

LETTER FROM CAMDEN.

MR. EDITOR:—Permit me, through the col-umns of the *Recorder*, to say that as yet pai in the last year, I have been unable to supply the weekly sixpence, who, in May, twenty was the sum assessed.

The Sabbath School, under the superinten-dence of the faithful Mr. D. G. Harris, who has the honor to discharge his duty, in a sen-sible manner, is doing a good work.

Such is the interest manifested by the mem-bership and friends, that many, who were out of the Ark of Safety, have said, "I will go with you, for we have heard that the Lord is with you." They have so well fulfilled that promise, that the membership here has been increased from one hundred to one hundred and thirty.

This people support their pastor, keep up the church, and are making the desert to blossom as the rose of worship. If you wish to see willing, warm-hearted and affectionate people, come ear to Macedonia

A few nights before Christmas, I was at home in my study, when I was visited quite unexpected at the door. The door, not being fastened, and a dexity flew open, and in rushed about fifty or six-ty persons, some of whom I recognized. They filled our four rooms and took full possession in a way. I soon found out that a surprise party.

protracted meeting commenced on the 5th, and is still in progress. The Lord is in this place in a track, and several have been truly awakened. Disease are exactly crowding to the altar. On last evening we had twelve mourners at the altar crying for mercy. I am told that it has been several years since there was so much feeling in Wood Plugah A. M. E. church. Pray for us, brethren, that the Lord may continue to pour out His blessings upon us.

Yours for religion, improvement and science,

N. H. TURTIN.

Salem City, January 15th, 1866.

The Christian Recorder.

Philadelphia, Saturday, Jan. 27, 1866.

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA.

To the Bishops and Members of the different Districts of the African Methodist Episcopal Church of America:

Dearly Beloved—We affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last attained to purchasing a house and lot, and a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we now are doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of fifty thousand dollars by the 28th of April, 1866, in order to carry out the object of our fathers. We will not every minister, and all who are friendly to so important, so interesting, see at once what such church and our congregation will give to help pay for this property. We could call such a house but the money, and say to nothing about the ground, which fronts on two streets, and may be valued at three thousand dollars. Here will be the place of deposit for our young men in the printing business, and our young ladies to book-binding, paper-ruling, and the selling of books. We also desire to inform all where friendly to the enterprise and feel inclined to contribute of their means to help us, we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express or P. O. Box 2975, Philadelphia, Pa., as a free will offering.

ELISHA WAYNES, Chairman.
S. SMITH,
G. M. MITCHELL,
R. P. GIBBS,
J. HOGAN,
dec18 1 ep25. H. G. RHODES, Committee.

LOCAL ITEMS.

THE WORKINGS OF THE WICKED.

We are constantly receiving intelligence of the revelry of a certain class of white rebels in the South, who are roving through the country with their flasks in hand, thus unhappily disgracing themselves, and committing the most atrocious and blood-thirsty deeds ever perpetrated under the heavens. This is surely angry with these people and their proceedings.

This act of men who resort to these promptings, have accidently got their name in the world, and the sooner the laws of the country appreciated them and send them to their master, (the devil) the better it will be for our people and the community at large.

We clip the following from the *Mobile Advertiser*, to see how people will act when they are rebels, and of which we have written before, and any civilized man or woman, who may read this, will be compelled to conclude that all who are greatly disappointed when they are told that they are not living in a civilized world. We think we are not far wrong in saying, according to the doings of some of the people as the present day, that we are living in nothing but a heathen world.

ARE THESE THINGS SO?

"Mr. Hopewell, a respectable colored man of this city, while on an errand yesterday in company with a certain Leandros Williams, of Talladega county, Alabama, was shamefully abused and engaged on Chartres wash in drawing a reins in Union street, to draw up fifteen dollars of colored people—one of them a woman with a child in her arms. The buggy were yet unharnessed at last accounts.

He further states that the white men in that region block their faces and go forth at night, set fire to the dwellings of colored people, and shoot down the people in their houses, murdering them in the flames. A white gentleman, to whom we repeated the above statement, informed us that white people after lay marks in this city, and who live in the vicinity, distributed arms to the same disbelieved design.

Men in Gen. Grant's position are nothing of there things.

A correspondent at Montgomery writes as follows:

"A colored man was living near in Plattville, a little out of town, with his family. Some rebels killed themselves and went to his house, ordered the family out, and then drove the colored man's horse and his horse into the house set fire to the house, and burned the whole up. The man has been here to get work to match through that country. They want the poor creatures to go into the country to work, but the country, I say, to go. Cannot a step be put to these things? I wish you would do your part to it. Many of us feel that these facts should be published."

BISHOP CAMPBELL'S ADDRESS.

Bishop Campbell's address to the Western Conferences, in another column of this paper, will be read with much interest by our readers generally, as well as by all our brethren. The document touches upon the points most essential to the welfare of our people. We feel assured that every one who reads it, will see the people will read it. In relation to the Missionary work, Wilberforce University, the Book Concern and paper, it is exceptionally clear, in fact, of what he and the other Bishops have already said.

But Bishop Campbell has improved, or enlarged greatly upon these points, and especially, on the Book Concern and paper; and he has made it so plain and clear as to the duty of our brethren and relations and people, that no one need mistake his meaning in regard to our duty

We have never feared the West as regards its duty, while we are engaged in promoting the interests of the paper and Book Concern, for they are well known to us, in a moral, religious and literary point of view We hope that we shall soon see the money come running in from the West.

INDEPENDENT

To be independent we must have our own bishops, if free, decent and prosperous We hope that we may yet live to see the day when we shall be independent, and when order will not interfere a man's brain or ability, but that the brain will preserve a man's worth, and that no man shall be known by his color, and if so, it shall be a penal offence and they who have recorded such a way shall be made to suffer by the law of community

So far as the discussion between the Methodist and the New York Independent is concerned, we have but little money, for they are both our friends However, the more discussion there is between these nationalists, the better, and sooner they who may be wrong will be made to see their wrong.

The ball has commenced to roll, and may God grant that it may continue so to do, until every shadow of prejudice will be removed into everlasting forgetfulness

AMUSING DISCUSSION

We have been amused at the discussion going on between the New York Independent and our friend, which is acknowledged to be one of the ablest Conferences under the control of the Methodist Episcopal Church.

Dr. Tilton, editor of the Independent, feeling that there is but one God, who is just and right in all his acts and ways, and that he is the maker and preserver of all mankind, seems to be annoyed with the spirit and feeling, that his worshippers of the same faith and order, and under the government of the same functionaries ought not to make a distinction on account of color—Is he not right?

Rev. Bishop Simpson, of the Methodist Church wrote a letter, to which we this thing even about but it was not necessary to the very best editor of the Independent, who replied rather sharply to the Rev. Bishop

Dr Curry, the editor of the Christian Advocate, came out in a very able manner But it seems that Dr Tilton had carefully surveyed the ground before he commenced to drive down his stake, and he has done his work so thoroughly that it cannot be torn up

The Southern Christian Advocate, feeling that the Rev. Dr. Tilton's stakes were driven in very deep, came out, on the 11th inst., in an article entitled "Our Color Conference," and which reads "Have conference color ?" &c. Thus he pitches into the editor of the Independent, hip and thigh, and takes up the gauntlet that the editor of his paper trying to direct the Independent's arguments Those who are acquainted with Dr Curry know him to be very able writer, and Dr Eddy, in the course of his article, says, "That their people of color want separate churches," and "that they are opposed to an intermixture of color of the two races in one congregation." Now is not it strange that the colored people should desire to have a separate Church organization, especially in the face of the fact that they have been worshipping together for over a century?

THANKS

Our thanks are due the Rev. N. Fitzhugh, of Natchez, Miss., for keeping us posted with the doings of his step and State, by supplying us with copies of the Natchez Tribune. He will shall keep a strict watch over the rebels in that district, and if they continue to oppress the freedmen, we will expose them to the world.— Our thanks are also due to the Hon. Judge Wm D. Kelley, member of the House of Representatives, for a copy of his very able and masterly speech, on Negro Suffrage in the District of Columbia, delivered before the House on the 15th inst. We are happy to state that Judge Kelley will spend the House by a vote of 116 yeas to 54 nays. Judge Kelley has immortalized his name in the hearts of the African race in America, and he will survive when many of them will perish. Hon. Thaddeus Stevens will please accept our thanks for a copy of his very able and masterly speech, while he delivered in the House of Representatives on the 19th ultimo, on the Reconstruction question. This speech will stand a living memorial to him, because it is truthful, manly, and god-like

REVIVALS OF RELIGION.

We still here glorious news coming to us from various directions of the good work going on in the churches. It is always a source of great satisfaction to us to hear that the great work of the Lord is going on in the various churches among our brethren "The cry is, 'Still they come!'" From every quarter the glad shout is heard, and we are glad to say that the work is progressed to be heavenly fold like ripe sheaves of grain in the countries of harvest. May it ever be thus-

We have that Brother Watts, of the Allegheny station, is having a glorious time in his charge under the direction of the good work of the Lord

NOTICE

Jacob Galloway, formerly belonging to Samuel Clarke, in Staunton, Augusta County, Virginia now Rents in Washington, Delaware If his children, Monne, William, Elizabeth and Isaac are living and see this, he desires them to write to him at Washington, Del [illegible] Jan'y 6m1

ACKNOWLEDGMENT.

Mr. Editor:—As I have been so pleasantly entertained by your paper, since we have united I think it's my duty to say a word in its favor — For my part I think it a splendid paper for religion, and morality, and the elevation of our race, that I have found, either white or colored. And as I am in favor of all the good we can do, if they are good, and I think this is something that will turn the wheel of improvement a little faster among our people, if they will only take hold of it right. I send you $7 50 for the Record and another year, hoping that it will be as interesting as usual —

Yours, for religion, morality and education,

MASY.

PENNSYLVANIA STATE EQUAL RIGHTS LEAGUE.

Office of the League, 1517 Lombard St } Philadelphia, Jan 17th, 1866.

At a meeting of the executive board, held at the office on Tuesday evening, 16th inst, Mr. William Nesbit, Esq, of Allegheny, Prof. George R. Vashon of Pittsburgh, Joseph C. Bustill, Esq of Philada, were unanimously elected to represent the State of Pennsylvania at Washington.

By order of the Board,

JASON C. WHITE Jr., Rec. Secy

NOTICE

At the annual meeting of the "Pinemist Enterprise Association," held January 17th, 1866, the following officers were elected to serve for the ensuing year 2 —

President—John W. Holland.

Vice President—J. G. Yonge.

Recording Secretary—H. J. Alexander

Corresponding Secretary—Benj W. Wiggins.

Treasurer—D. Hyder.

Board of Managers—C. K. Eddsley, C. W. Ryder, J. G. Yonge, B. W. Wiggins, J. P. Hall, H. Eddsley.

INFORMATION WANTED

Of George Hedger, late of Capt. Barbette Co. G, 5th Regt. U. S. C. I., Jefferson, O.

Any information of where he can be addressed will be to his advantage.

Late Major 5th U S. C. I., Jefferson, O.

Jan. 9-2w

INFORMATION WANTED

Of my brother Charles; last heard from six years ago, and was then in New Orleans very sick — Also, my brother Bob, who went to the army four years ago; since heard from at Winchester, Va. Also, my brother-in-law, Peter Pryor, who was sold five years ago to Florida. Also, my brother Irvin; was sold twenty years since at Charleston, Va. All, except Peter Pryor, belonged to Mr. Dameron, via Charles Copeland, Robert Dameron, (often called Bob,) Peter Pryor, and Irvin Copeland.

I shall ever be grateful to any friend of humanity for any information given of the above persons. Address,

H P. RILEY,

New Alexandria, Westmoreland Co., Pa.

Dec. 5—tf

AGENTS

The following recent persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:

Mrs. George H. Fairweather, Jefferson City, New Orleans, La.

Mr. Armstead Saxon, (in connection with the elder appointed above to procure subscribers,) Mobile, Ala.

Rev. Nelson Fitzhugh, (in connection with the elder appointed to procure subscribers,) Natchez, Mississippi.

For the Baptist Church in Natchez, Mississippi; Rev. C. S. Habershon.

May the good Lord bless the labors of those dear brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval. Speed to them!

tf

SPECIAL NOTICE.

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev. Elisha Weaver or *Christian Recorder*, or it will not be published.

2. All matter for publication, be it poem, paper, money, must be directed to Rev. Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No. 819 Pine street, Philadelphia.

3 All persons sending any thing for publication should not send manuscript written with a bad pencil, or it will not appear in the paper. We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

ELISHA WEAVER,

Editor and General Book Steward.

INFORMATION WANTED

Of the whereabouts of Margaret Steward, with of Gowy M. Steward, better known in South Carolina as M. Steward. She has been free from she was in Charleston, South Carolina, on the 8th day of January, 1865. She was then expecting to go to Abbeville C. H. She was formerly owned by William L. Venning, of St. Thomas' Parish, S C, and her maiden name was McClane.

Any information will be most thankfully received by her husband, and may be sent to

O. M Steward,

Dec 2-8 mos Richmond, Va

COME! COME!! COME!!!

COME ONE, COME ALL, TO THE OLD FOLKS' CALL

Grand Old Folks' Concert, for the benefit of the Zion A. M. E. Church, at the Musonic Hall, Eleventh Street, between Lombard and Pine, on Thursday evening, January 1st, 1866. We beg the committee, seeing the condition of said church, and feeling desirous to assist them in this their hour of great financial embarrassment, the object being a worthy one, we hope is here the patronage of all lovers of Christianity. He member, *"He that giveth to the poor, lendeth to the Lord"* There will be refreshments on the occasion. Miss A. Beetle, the vocalist, will perform on the Melodeon. Mrs M. Collins will conduct the singing

COMMITTEE OF ARRANGEMENTS:

Mr. John Graham,	Miss Elizabeth Jones,
Mr. John Jones,	Miss Sophie Rhoads,
Mr. Crippen & Son,	Miss Jennie Jones.

Mrs. Armistead Johnson

Tickets 50 cents Doors open at 7 o'clock — Concert commences at 8 o'clock

Marriages.

January 18th, '66, by Rev R P Gibbs, Mr. Obed Sullivan to Miss Adeline Shorter,—all of Salem, N J.

Died.

Jacob Morris the son of Reverend Jacob and brother of Isaiah Morris, departed this life for Heaven this morning, in the 21st year of his age. He departed this life in full triumph of faith, having given us the following words: "Mother you have had here forgiven, and that he was now a child of God. Although he could not speak very loud, he did not hesitate to tell every one he saw — that on Saturday morning about 8 o'clock the Lord had appeared to his soul, and that he was only waiting to be called home, and that his throat was very dry, he said that he had a seat in heaven, and had made his peace with God. He also told us that he was willing to leave us here and all those who wished to see him had better come quickly, for he was going home to see Jesus." When he saw Brother Douglass Chase, (the daughter of Wm Scott,) he seemed a little sad, and said "Charlotta, I am about to leave you, and the best of all is, that I have got religion," and on going home to see Jesus! I shall not be many more hours with you, so farewell, and be ready to meet me above.

On Saturday one of his lady friends with whom he used to board came to see him, he bade her farewell, and told her that he was going home to She told him not to talk so much, that it would hurt his throat, and that she would call and see him in a morning, and say much to him she most of the day "To-morrow," said he "I shall be safe from all harm and shut up in heaven." Thus enough he died on Sunday morning at one o'clock

All that we could as a relative or to prepare to meet, and to feel that whatever God does is right We cannot say too much about him, as his behavior was sufficient to tell every one that he had descended from a respectable family All that we can say, is that we will prepare to meet him.

Dearest cousin, thou art gone,
Gone to a world of rest,
Where sickness, sorrow, pain and death,
Are felt and feared no more.

We feel 'tis sad and hard to part,
With those we dearly love.
But glad to know the good that die,
Go to a world of rest.

Kindly in all his words and deeds,
And gentle as the Dove,
Obedient, affectionate,
His very soul was love.

Dearest cousin thy hands have touched a harp,
In the celestial world above,
Where angels sing in sweetest strains
Of his redeeming love.

Let us mourn not for the noble youth,
Who God hath called away,
Though his warfare soon before you rise,
On high entering day.

We cannot tell who next may fall
Beneath thy chastening rod;
One must be first, but let us all
Prepare to meet him in heaven.

We part in body but not in mind,
Our minds continue as one,
And each to each or Jesus joined,
We hand in hand go on.

O, what a joyful meeting there!
In robes of white arrayed,
Palms in our hands, we all shall bear,
And crowns upon our heads.

They who the forces are blest,
How calm their slumbers are!
From sufferings and from woes released,
And freed from every snare.

His manly form, his lovely voice,
Alas! are gone so soon!
But with a voice immortal now
He sings a loftier tune.

Play on! bright spirit raise your voice,
Of praise around the throne,
Then pause! and at the Saviour's feet
Cast thy bright starry crown.

Then let us lowly contend,
To fight our passage through,
But ne'er faithful minds the end,
And keep the prize in view

Miss C. E. Scott.

Departed this life, on Jan 6th, 1866, Sister Carolina Champion, of Brooklyn, N. Y., in the 63d year of her age.

She leaves a husband and a large number of friends to mourn her loss—but our loss is her gain She lived a Christian life, and died in the full triumph of faith, in anticipation of a blissful immortality beyond the grave. After having spent twenty years in the service of Jesus, and the promise is, "They which sleep in Jesus will God bring with him."

ON CALVARY.

BY FOSDALL.

Air: "Leon's Children."

Look, Christian brother!
Look at thy Redeemer!
Look at His anguish
On Calvary.
Canons—Hast thou no feeling, &c.

Look, sinful transgressor,
Look at thy Saviour,
Bleeding and dying
On Calvary.
Canons—Hast thou no feeling, &c.

For you He is bleeding;
For you He suffers agony;
Thy pardon sealing
On Calvary.
Canons—Hast thou no feeling, &c.

How can you neglect Him?
How can you reject Him?
Can you forget Him
On Calvary?
Canons—Hast thou no feeling,
To see Him bleeding,
And no forgiving
On Calvary.

The Convict.

Harry Edwards was a boy of fine personal appearance. There was not a boy in Mr. Wilson's school more beloved. He was age, of handsome countenance, or stronger and more skilled in every boyish game. He had every advantage that money could confer, and will give him.

He also had great home advantages. His parents were wealthy, intelligent, and moved in the very best society. They had a beautiful home, which was elegantly furnished. Every proper wish of Harry's, from his very infancy, had been gratified.

Above all, he was blessed with pious parents. From the time he could understand any thing, they had tried earnestly to imbue his mind with right principles. They had taught him to fear God and keep his commandments. They had set before him continually the life of the Lord Jesus as his example, and the teachings of the Bible as unerring wisdom. Above all, they had taught him that, as a sinner against God, he must look to the cross of Christ for pardon and eternal life.

Do you not think that with all these advantages, so much greater than are possessed by most boys, Harry ought to have been a model of goodness? Alas, there is in the bosom of every boy a heart by nature as enmity with God and which, despite the best instructions, will not go in the way of truth and holiness, unless renewed by the Spirit of God.

One day Harry came to school very late, long after the other boys had commenced their studies. Of course his excellent teacher, Mr. Wharton, called on him for a reason for his tardiness. With a bold and confident air, Harry replied:

"I was obliged, sir, to go on an errand for my mother."

Mr. Wharton rose from his seat with a mixture of indignation and grief visible in his countenance, and coming forth a few hastily written rose towards Harry, and:

"Read that, and return home to me. I have no hands to agree with what you say."

As Harry's eye fell upon the handwriting, he turned pale, and looked utterly confounded. The note was one from his mother to the teacher, stating that Harry had left home before it was time for him to go to school, and that in consequence of the sudden arrival of relatives, she desired the teacher to send him home immediately after the opening of school.

There was no possible explanation. Harry knew it. When he reached home, he was most severely beforethe whole school—a culprit—a liar.

Poor, wretched boy! He had no excuse to make. But it would have saddened you to see how, after the first confusion had disappeared from his countenance, a hardened and defiant look took the place as he still stood before the teacher's desk with his cap in his hand. It was evident that Satan had taken possession of his heart and was determined to remain in possession. That is the way Satan does. He lands those who are tempted by him into the ways of truth, and when their guilt is discovered and they are ashamed, instead of confessing their sin and repent of and confess their sin, he hardens their hearts and excites angry and defiant feelings.

Poor Harry! We can hardly predict what will become of him. When he has once begun to trifle with the truth and tell an occasional lie, it is fearfully hard work for him to get back into the ways of truth. Indeed, it is only by the help of God that he can do it at all. God will help him, if we ask him in Christ's name.

But there is one thing we do know. It is that God has given us reason to use his lie and ask for God's forgiveness through Jesus Christ, for otherwise we are sure to go down to everlasting burnings. For if there is a single thing made plain in all the word of God, it is that sin, unrepented of, will be the ruin of those part in the lake which burneth with fire and brimstone." (Rev. 21: 8.) My dear boys, if any of you are ever tempted to tell a falsehood, remember these awful words of God, and rather tell a thousand truths than so you would shun the "second death."—*S. S. Visitor.*

Before the Dawn.

Rest on the midnight and the breaking
Of the purple dawn awaiting,
Sentinel, I think of Thee!
While all is silent, calm and holy,
As the fading stars pale slowly,
Sentinel, I think of Thee!

In the shadows, are the dawning
Glorifies the ruddy morning,
Sentinel, I think of thee!
In my heart the day is beaming,
Sunrise in my soul is streaming,
With the thought, O Lord! of Thee!

For thou absent through the sorrow
Of the heart, before its morrow
Home comes not for to see:
And when the spirit wearied
In the night of doubt seems buried,
Sentinel, I think of Thee!

All thy precious consolation
Cheers the spirit's desolation
With their single thought of thee!
Thus, while the world is sleeping,
Eyes fix down, my soul is keeping
Its watches, Lord, with thee.

In that hour of calm communion,
Then prepareat me for union
In the coming day with thee.
Not alone to feel its sadness,
Not alone to share its gladness,
Sentinel, I'll think of thee!

Light of earth! arise in beauty,
Shine upon the path of duty.
Way of Love, O Lord, with thee!
Break through all the shades of error,
Evil, falsehood wrong and terror,
Till the world shall love but thee!

In the darkness, are the dawning
Of the resurrection morning,
Sentinel, I'll sleep in thee!
And my rest, in life awaking
Is here the eternal day breaking,
Jesus, shall live in thee!

Hours at Home.

Advertisements.

House of Application
FOR
COLORED PEOPLE,
—AT—
MRS. MARIA BUFF,

Has for two or six years opened her house, for the application of colored people, male or female who wish to obtain employment for any capacity in life. Any person who desires a situation should apply in her at

NO 178 SANSOM ST

Jan 20 1y. *Philadelphia, Pa.*

THE COLORED PEOPLE'S NATIONAL MONUMENT,
TO THE MEMORY OF
ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 21, 1865, for the purpose of erecting a National People's National Monument to the memory of Abraham Lincoln.

OFFICERS:

REV. H. H. GILBERT, National.
JAMES WORMLEY, Vice President.
STEPHEN SMITH, Treasurer. PAUL BOTELER, Treasurer.
WILBER LEE, Washington D. C., Asst Treas.
REV. J. P. THOMPSON, Corresponding Sec.
REV. J. SELLA MARTIN, Recording Sec.

RESIDENT BOARD OF DIRECTORS:

Cornw a Stewart, Samuel Dreiber, John F Cook, Wm. Syphax, G Bowdoin, Sam. Winslow.

NATIONAL.

This Association are earnestly appeal in broad public, without distinction of color, to contribute their mites to erect the commencement of the purpose, namely. The people's National Monument to the memory of the late lamented Abraham Lincoln, to be placed in the National Capital of the United States.

The Association would call upon every man, woman and child, to give and be held and appropriated for the education of the Children of Freemen and Freedmen, and that the Monument be known as the called "The National Lincoln Monument Institute," to be located in the District of Columbia

Poetry.

COTTAGE AND HALL.

Baby has crept to his sheltering nest,
Now that the day is done,
And with wee head pillowed upon my breast
Has gone to sleep with the sun.
Kisses and dimples are buried quite
Under the snow of my bosom white
And over my heart creeps a ringlet bright
A beautiful golden tress.

Baby is king in our humble cot,
Sceptred is our hearts also he
And crown'd with love's purest lot
Than baby, it seems to me
For love in his presence setting stands,
With sunshine lent not selling hands
Ready to do any work command
And his humble slave to be

Baby is heir to no lofty old
No where dwelling of mark
Are deeds of acres and heaps of gold,
Which he can to be his claim
But his is a heritage better than these,
The well-entwined wreath of an honest name.
Which never has known the brand of disease—
Shall great it another day.

So when my household tasks are o'er,
And baby, tired of play,
Is sat down here in the cottage door,
To the music of a great love,
And watch where the broad red winds sway
Till somebody comes through the grass gray,
And a loving hand is my own clich by,
And love lives in cottage and hall.

There's a rich man's mansion over the way,
And through the engraven of lace
I see in the street, in the same bright day,
A baby with a wee pale face.
And I look through it, and what I can behold,
Forms all the trappings of Wealth and pride
The little one sees from cold bleak
Nor clothe it with simple grace

And a lady sit at the window stands
I have often seen her there
But I would not change my lot with hers
For the power of affection wear
Or the golden crown of her brow which sits,
And ever for kisses knocked away,
Her husband kisses her lover they say,
And his heart has a home elsewhere

So I love to sit in the cottage door
With baby upon my knee,
And count in my heart the blessings o'er
Which have gathered my life for me
For there's many a heart beneath not
The joys my humble home finds
And would rather be queen of a simple cot,
Than a lady of high degree.

The Family.

LOVE IN THE FAMILY

We have not half confidence enough in the power of love to ensure the richest end to reclaim the vicious, to heal the sick, to raise the native.

Oh, how earthly parents lose the confidence of their children, never to be regained, by injustice, selfishness, and unkindness! How the child only has faith in the love of its parents; if the son and daughter only feel that we are loved more freely, truly enough at home, how much less probable it is that they should wander, or, should not be speedily reclaimed. This is the grand rule in domestic administration. Love your children; create a loving atmosphere in which to grow.

Love prevents selfishness or covetousness, but is prompt in the exercise of both.

But with many children as God deals with his children. Do not meet their anger with your anger, their jealousies with your own, or their obstinacy with stern command. Overcome evil with good. When God called himself a father, he chose a name which he designated by significant of everything love, tender mercy and long-suffering forbearance.

"Parents, provoke not your children to wrath."

What will not love do? Who can describe its properties, and powers? Who can tell what is accomplished my these by reproaches, or violence or harsh measures? You gratify a petulant and dark passion, you wound the heart, and render it darker one a another lesson. Perhaps we have still read the scripture, that love is the mighty alloway of love. One smile of genuine sympathy is worth more than a world of cold reproaches. Parents, provoke not your children to anger. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." (1 John, 4: 7.)

"Speak gently, 'tis a little thing
Dropping like gentle rain from heaven
And pleasing as the mercy sent;
The good, the gay which it may bring,
And sweet the memory will be
That such a little thing has been,
And made a friend sincere."

Says an excellent writer on parental discipline.

It is at times necessary to censure and punish. But very often parents may be dead by punishing children when they do well. Be, therefore, more sparing in your reproofs and of good conduct than your disapprobation of bad.—Nothing can more discourage a child in the spirit of well-doing on the part of its parent, and hardly any thing can exert a more injurious influence upon the impression of truth upon said child. There are two great spurious inducements to action, namely, hope and fear. But there are at times necessity. But who would not prefer to have her child influenced to good conduct by a desire of pleasing rather than by the fear of offending. If a mother ever expresses her gratification when her children do well, and is always considering them rewardable and easy to please, they are discouraged and unhappy. They feel that it is useless to try to please. Affectionate hearts become hardened and soured by this ceaseless fretting; and at last, finding that they can do well or ill, they are greatly found fault with, they relinquish all efforts to do well, and become heedless of reproaches

But let a mother approve of her child's conduct whenever she can. Let her show that her good behavior makes her sincerely happy. Let her reward him for it in the form of love, esteem and affection. In this way she will cherish in her child's heart the seeds of noble and most desirable feelings of our nature. She will cultivate in him a truly generous disposition one a cheerful spirit. Your child has been, through the day very pleasant, obedient, and kind before putting him to sleep for the night, you take his hand and say, "My son, you have been very good to-day. It makes me very happy to see you so kind and obedient. God loves children who are obedient to their parents, and he promises to make them happy." This approbation from the mother to him, is a great reward. And when, with a tears, then ordinarily affectionate manner, you say, "Now, my son, kneel down by my knee, and I will ask God to bless you." Then leaves the room with his little eyes full of feeling. And when you have left him to sleep, he is so happy, and resolves that he will always try to do his duty.

"Thus does it not an idle thing,
A pleasant word to speak
The face may brighten as we sing,
A heart may heal or break."

THE SELF MADE BOY.

Many years ago, a poor boy of seventeen was seen travelling on foot and alone in England. He carried over his shoulder, at the end of a stick, all the clothing he had in the world, and had in his pocket no old leather purse, containing a few pieces of money given him by his mother when, with a prayerful heart, she took leave of him near her own cottage.

One young traveller was the son of poor, but honest and pious parents, small tenants on a village called Lightwaigh. John Professor, for that was his name, had no brothers, and five sisters, all of whom had to labor hard on the farm for a living. Being a pious boy, he went to attend the parish church, bringing a little sister with him. On the old clerk died, John hoped to fill his place, but another young man was preferred by the parish, and John Professor, to his great grief and trouble, lost the clerkship.

He now wished to leave home and try to get his living elsewhere. He had been taught by his mother to put his faith with their prayers and blessing. His first went to leave, and he set out with no money, but in the hands of the beautiful cathedral, and at the books to the shop windows, a strong desire sprung up in his heart to become a student, and he at once set off for Oxford, two hundred miles distant, on foot. A weary way. At night he sometimes slept in barns or by the side of hayricks. He lived chiefly on bread and water, with a little milk now and then.

When he reached the splendid and eminent city of Oxford, his clothing was nearly worn out, his feet very sore, his pocket quite down, and he scarcely knew what to do. He had heard of Exeter College or Oxford, and went there. He was received by the kind Vice-Chancellor of the University. While he had the charge of the College, he was known to be a working summers caused it to flourish more than any other college in England, and made it famous for the excellence of its instruction than ever was known before.

In 1661 he was chosen Bishop of Worcester, and he used often to say, "If I had been chosen parish clerk of Lightwaigh, I should never have been Bishop of Worcester" He rose to great honor as a scholar, was very useful as a minister of Christ, and many years before his death, in 1695, when he was eighty-four years old, his father and mother, who were delighted to see their son not only a "great scholar," but a good bishop.

He was a man of gentle and winning manners, of great piety, and of extensive learning, that he was called "a pillar of the faith." He was also to the last very humble, and kept part of the ragged clothes in which he came to Oxford in the same chest where he kept his robes in which he left that university. Such was John Prideaux, the poor, diligent boy, and the learned and humble bishop.—*American Messenger*

CHARLIE'S FAULT.

Charlie came home from school and rushed nearly into the room where his mother was sewing, flinging down his books in an very gentle manner, and closing the door with a bang that resounded through the house. Then, in a tone which seemed to imply that the whole world was deficient in the organs of hearing, asked if dinner was ready. Before receiving an answer to this question, he threw himself down upon the floor and commenced beating a tattoo upon the carpet with the heels of his heavy boots, a performing which awakened the baby, till then sleeping quietly in its cradle.

It was very evident that patience was not one of Charlie's virtues. His mother turned toward him a sorrowful glance, but said nothing until he had taken up the baby and hushed it again to sleep with a soft lullaby. She then gently but firmly reproved her son for his rudeness and disobedience, and Charlie, as he had often done before, professed to be very sorry for his conduct, and made fair promises for the future.

The secret of Charlie's ill success was, that he had not too much to do with resolutions. He was too lack to God for strength and help to carry them out, for without faith from on high we can never hope to overcome our evil habits, no matter how often we may resolve.

In the evening, when the lamp was lighted and the warm curtains drawn, and the fire blazed brightly in the grate, Charlie seated himself by the table with his slate and arithmetic, and for a short time seemed to be very busily employed. All of a sudden he jumped up, letting his slate and book drop upon the floor, exclaiming in some and impatient tones, "I can never get this old sum, and I don't care to try any longer."

The patient mother laid down her work, and, after a few words of mild reproof, took the slate and arithmetic, persuaded him to pick up the slate and to make another effort to obtain the required result. Charlie had recovered his usual cheerfulness of impatience, and sighed as he again seated himself at the table and commenced the weary labor of the column of figures. After half an hour of difficult application he succeeded, and looked up in her face, shouting, "I have got it, mother, I have got it at last!"

"Oh, my! mamma, you are too kind to us," said little Mary.

And then the breakfast-bell rang. After dinner Rose and Mary played with their little brother Charlie.

When they knelt to pray, they thanked God for their many mercies in giving them a home, and all the poor little girls who had no kind friends to love them. Soon after they were laid asleep. —*Child's Friend.*

JEANNETTE'S SELF DENIAL

The Germans tell a story about a little girl named Jeannette, who was sent out to run a grand errand. She found a capital place from which to see the soldiers pass, and a kind old woman to invite her to stay. She noticed a poor old woman in the crowd behind her, trying very hard to get where she could see the soldiers. Jeannette pitied her, and said to herself:—

"I should like to see the soldiers myself, but it is my kind to run to stop in this nice seat and let that poor woman have my own; and one thing I ought to honor old age, and I will." So she stepped back, and the old woman, delighted to see her own seat, full back among the crowd. There she had to tiptoe, and peep, and dodge about to get a glimpse of the splendid procession which she might have seen fully and easily, if she had kept her own place. But she was glad she was a silly girl, and laughed at her. "I'm sure I'm very happy," she said, "and all because I thought of others, and acted—

Oh, you rascal, will you run!" I will be very careful, and try very hard not to make any mistakes," said Rose.

"But will buy the silk, but it will take two shillings more for the taste's and rugs."

"I've got two shillings you can have, if I do will let me hold one of the tassels when she carries the purse to mamma," said Mary, beginning to long for those the corner where she was playing with the kittens.

"Can it begin to day, sautie?"

No, dear, it is time for you to go home I will go out and buy the silk and call at your house, and ask you mamma to allow you to spend the hour with me to-morrow."

He now and then it returns, and the little girls as they started for home.

After tea Rose said: Mary if it would not be nice to go and tell your about the purse.

"Oh, yes if he will promise surely not to tell mamma, because he always tells her every thing, you know."

They ran into the library, and finding papa alone, told him all about the purse, while he promised to keep their secret.

The next day, Rose and Mary went to see their aunt. Rose was quite long before the little sister became she could ant learn to make the purse. But Mary was so tired and sad done by her aunt, and watched very closely while Rose worked to conclude. After one of two hours Rose's fingers were tired and the little girls went home. They passed on one of the toll-gates. Rose made mistakes and it had to be pulled out. When the purse was finished, they found it had taken more silk than her aunt thought, and she sent Rose the purse and a shilling.

Rose was very much puzzled for she knew that she had not silk enough to buy it. But Rosemarie Mary would take it up and try to help her. Rose was very sharp speak and asked to her that she would go away and cry.

On Christmas day Rose and Mary received their presents with their mamma, they were very cold, and Rose trembled and began to sorrow for what she had done. The papa passed on and got her some medicine. Rose began to cry, and told papa all she could. Papa then explained now that she was sick; then seeing the purse in the hand of Mary, he said, "and are you glad Put down my work."

Papa you are sick and cannot work, see I can crochet.

"I don't believe it," said Rose, angrily. But Mary her purse and asked, and entered the purse in the bed.

"That's quiter, you can crochet! How did you learn?"

Rose looked at amelie and you; then when came home, nurse gave me an old crochet needle and some cotton, and I began to crochet, and she told me how to do it."

"Then you are not angry with me, Rose?" said Mary, ashamed that she had been so cross.

Hearing their mamma coming with the medicine, Mary put the purse out of sight.

"Now, my dears, you have been well, and Mary had finished the purse all but a few stitches, which I will do for you. Now, her room a moments, and found the little kitten playing with it, and ever only—and I'm going to give it to you. She took up the purse, and found that Miss Puss had pulled out the silk—and the kitten was very troublesome, and Mary cried so easily

"Oh, papa, I am very sorry, very naughty, and I wish you to go and ask your aunter to forgive you And is there no one else that you ought to pardon you?

"Yes, papa, I have made the kind Father angry by my sin."

"Your mamma has gone out. Go to her room and pray God to forgive you, and then you will be and seem tempered."

Rose and Mary, the pages required Soon after the little girl finished the purse, and she nurse went out of the room, and the two little ones kissed and Mary awoke at seven o'clock on New Year's morning, and dressed very quickly and Rose, and made her promises for the future.

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Science and Art.

NEW GEOLOGICAL THEORY

We learn, by a notice in the Boston *Journal*, that Dr. C. F. Winslow, of Boston, has written and has published a book in which he has developed a new theory of the existence of continents, and of the formation of the earth's surface, and of the existence of animal and vegetable life at various epochs. The following are the most important propositions at which Dr Winslow has arrived:—*Press Standard.*

"That the Andes, as well as their general configuration may be, are only the remains of vast table lands which, at former ages, stretched over the western hemisphere, and which have been covered by the Arctic ocean, that they were never elevated or upheaved, as is generally believed by geological writers; but on the contrary are, in all their irregularities, gradually sloping, (irregularities to be named hereafter,) the effect of eddies and violent depressions or excavations, that they were formed by the action, like rain from the sunspot till, several hundred feet below the surface of the valley of Quito, at the height of 9,000 feet above the level of the ocean, that they are of sedimentary substance, that meadows and other earthen animals existed upon the surface, as is generally believed by the earlier

THE CHRISTIAN RECORDER

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Poetry.

For the Christian Recorder.

THE UNSEEN JUDGE.

BY MRS. A. A. WIMPLEBY,

(New York.)

"The black man has no rights which the white man is bound to respect."—Judge Taney.

Oh, who is he, and where that erring man,
Who can before high Heaven boldly say,
There is in God's sight a single race
Which justifies for man a tyrant's sway?

And is not he a tyrant?—he who holds
He fellow man in slavery, and to sustain
The soul with blank mere crust still,
Denies it its greatest ignorance to gain?

Who fain would quench all mankind's sense,
And with a lie bestow its thoughts repress?
But no, the soul of God is in us here,
Signing him no one the Saviour came to bless!

To ransom captive souls heaven bows the ear,
And therefore, woe to him who does him wrong.
On the proud head shall fall the curse
How many dreadful witnesses will throng.

How many tortured limbs, and bleeding wounds,
How many tears and heart-drops wrung from sight,
How many piercing cries for mercy uttered,
Calling aloud for vengeance on the wrong!

And fullest vengeance they shall have;
For none of all that catalogue of wrongs,
But is recorded in the court of heaven,
And His shall judge to whom the right belongs.

Oh, ye who gave that most unjust
Of black damnation, slavery's statute,
That God-bought, poor, despairing helpless,
Of human rights, with your souls' hold stained!

Let your name and memory perish,
From all the record of time's noble names,
To curse and blast through endless ages,
Beside each one stains that man as homage shows.

Ye were in power when you that fiat gave,
Lords of the land ye were passed,
But ye did not that "cup of water" give,
Or shield the lowest poorest from the best.

But ye are gone, and where the house now?
For this by stand with him ye've wronged,
What hast thou in thy defence to say?
Will God answer thee in the judgment?

Will God ignore the rights of injured man,
Because his brother man with braggart pride,
Pushes his fellow from his dining?
And he a soulless brute beside?

No, wretched, brazen-daring man,
Before the bar of God this cause shall stand,
And every slight you've settled there,
While every judgment it be dumb.

Sermon.

For the Christian Recorder.

LETTER FROM PITTSBURGH

SOCIAL EQUALITY.

Mr. Editor:—Feeling as I believe it to be the duty of every colored man to feel, a deep interest in our present and future welfare, I have pronounced it to be for the first time, when if you think worthy of a place in the solum of your valuable paper, you are at full liberty to use it for that end.

The long wished for day, when the shackles of the slave should be knocked off forever, is now upon us. But we need it not to say, that with the glorious sun of liberty began to penetrate and beat back the dark shades of bondage, when we caught a glimpse of its rays as it began slowly to tip its zenith, and as the glorious light breaks more effulgently upon us, the more horrid appear the loathsome pits in which we have been exposed.

What is our duty now that we can fully realize our condition? Must we quietly rear upon the rocks where the receding sea of secession has left us, to be beat about by the waves of public opinion, until we are lost, lost forever? Or we are resting, idly building up our bands, crying for help, while we make no effort to prove ourselves worthy of it?

True, the soldier on the field of blood and carnage has acquitted himself doubly well. The freedmen are conducting themselves in a manner far better than the most sanguine had looked for in so short a period. But what are we, who had never worn the yoke of bondage upon our necks, what are we doing to extricate ourselves from the otherwise hopeless condition in which we have been reduced? Than the father keep a closer watch over his son, does the mother watch with more intense interest over the daughter, to make her so accomplished, of society, and an honor to her declining years.

Do the parents begin to realize the necessity of educating their children? and do they use all the means within their reach to obtain them such? Do the young ladies feel to the degree that they should that they have a higher standard to fill in life than costly dresses, fancy bonnets and kid gloves, and that it is high time that they should read something besides the last "Ten Nights in a Bar Room," "Uncle Tom's Cabin," "Ned Buntline's Last Yarn," "Fire Fly," "Lady Gay," "Lord Lovel," "Sweet Violet," "Arthur Leigh," "Twin Lost, and Love's Secret, and a host of other trash that we might name?

Do we young men begin to realize that we need any thing more than a fine outfit of clothes, a very fine delicate in our pocket and a sugar in our mouths? Do you not think that we would stand far higher in public opinion, or rather in the eyes of all noble men, if we stood less empty display, and tried to accumulate wealth, and fit ourselves with themore substantial element which will alone fit us for life?

Where are our debating societies? Where are our libraries, reading-rooms and societies for mutual improvement? Alas! where? Do the ministers of the gospel think it would be doing the will of God and discharging their duty to their fellow-men to urge this question upon the minds of their hearers?

But I have reserved for my subject—Social Equality.

I read with considerable interest the proceedings of the convention held in the city of Baltimore, on the 27th, 28th and 29th of last December. Bishop Payne, the "Colonizer," we were told by a friend that some man had offered a petition, or rather a resolution, favoring the petitioning to either the State Legislature or to Congress, for the rights of "*social equality*." We thought the matter so highly improbable, that we asked for the paper, and were shocked in the Pro Tempore Senator, of the 19th inst, containing the report of the second and third day's proceedings. We began with the county delegate's address to the convention, and read on until we became so absorbed, so interested, and so delighted with the display of intellect in many cases, that we had quite forgotten the shade our nerves had received when we came in possession of the information concerning the resolution. We were again extremely proud to see the names of our old acquaintances, Rev. Benjamin Tucker and Rev. W. T. Carr appointed to such high places of honor and trust. But, alas! how our pride was stirred to shame when we came to the paragraph above referred to.

We looked in vain as *God* that it had been placed before the house and adopted, like the motto we hope it is, instead of the original motto, one, which should have been left only effectual they to strike the mark, from the memory of that abominable word.

The idea of petitioning Congress to pass a law to legislate social equality, to associate the white man with the black, and cause them to eat, drink and sleep with a man with's sound mind; and we wonder that in a convention like that, where there were so many men of sense, not one of them could be allowed to rise in its loathsome form without being treated with the utmost scorn and contempt.

Now all we—as colored men and women—want is that discretion is to be made equal before the law—to be treated as men, and not be contemplated as we have been, deserve to be treated. And let us try not so much for social charter, that it will at least be equal to that of any race on earth.

Never was there a time when the black man was so widely awake to his rights as at present. Never was there a time when we should try and assert all our energies so much as the present. Never was public opinion so unanimously in favor or ready to receive a good or bad impression as now. And was such foolish petition as the one above alluded to, to be read in open convention, do more to injure the cause of the black man than could be atoned for by all the eloquence that could be brought to bear upon it. If the men not relevance a thing to suppose, let us suppose, for the sake of the argument, that Congress would pass a law legislating social equality—what would it in any degree change our social acquirements? No; that is a thing that we are perfectly satisfied to take care of ourselves, and will be regulated by something higher than the law of man.

When we first read the paragraph, we were inclined to think the man was one of ex-influence; but on we read on, we found his name appearing so often, that we were forced to the conclusion that he was a man of influence, and wondered what could have inclined him to strike such a sentiment blow at the welfare of the black race, and we were forced to the conclusion that he was unprofitable to us as a man, and not to be considered. He said, when speaking to his fellow countrymen: "We must educate, we must elevate, or we must perish." The same fact can now be applied on us.

Very respectfully yours, &c.,

P. J. L.

For the Christian Recorder.

THE GIFT OF GIFTS.

A WORD TO RESEARCH.

Husbands, have you this gift of gifts? Has God in his super-abundant mercy given you a dear wife, lovely, virtuous, prudent, sensible, and intelligent? and above all, a God-fearing, godly, mother, humble, devout, and prayerful woman?

Well, what do you think of it? Do you appreciate the blessing duly and make suitable returns? can you do it? Such a gift is unspeakable, how few, comparatively appreciate the gift of a good wife? And how few will say: I thank God daily for the jewel of a wife that He has given me."

In the true wife the husband finds not attention only, but companionship. A companion with which no other can compare. The family relation gives confidence to the husband, and security without the rough intrusions of the world. It plants in the husband's dwelling a friend who can listen to the details of his interests with sympathy, who can appreciate his repetition of events only important as they are embalmed in the heart, sentiments friends are linked to by a slender thread. We must retain them by mirthfastening is some way to their interests or enjoyments. What a husband is that wife, a friend that in his house there is a iron and effectionate being, to whose pinioness he may throw off restraint without fear, and in whose bosom he may confide without the fear of treachery, and be sick or unfortunate without being abandoned. If in the wayward world he gives way to passion, or injures, his heart can safely trust in one whose most yearns for his happiness, and whose intelligence overlooks his defects. Give your wives to understand that you esteem them above all others, make them your confidents: confidence begets confidence, love begets love, esteem begets esteem. Above all, sympathize with the woes of your bosoms in the hour of affliction. Rejoice with them in love they rejoice, and weep with them when they weep.

Who, if not a bosom companion, will wipe from the cheek the falling tear of sorrow? Finally, husbands, remember that death will soon sever the connubial cord! When you behold her with white robe, veil, crown, and wreath, and folded, and lifeless laid in the coffin.

Think of the happiness so deep and tender, that had filled your heart when wandering by her side. Think how left lonliest smile had power to render the darkest moment one of love and gilds.

And now that this final hour in death grows colder, a sweet calm rapture fills the parting that then will take her through a new beholder. A rich, and free gift of "*eternal equality*." We thought the matter so highly improbable, that we asked for the paper, and were shocked in the Pro Tempore Senator, of the 19th inst, containing the report of the second and third day's proceedings. We began with the county delegate's address to the convention, and read on until we became so absorbed, so interested, and so delighted with the display of intellect in many cases, that we had quite forgotten the shade our nerves had received when we came in possession of the information concerning the resolution. We were again extremely proud to see the names of our old acquaintances, Rev. Benjamin Tucker and Rev. W. T. Carr appointed to such high places of honor and trust. But, alas! how our pride was stirred to shame when we came to the paragraph above referred to.

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Husbands, have you this gift of gifts? Has God in his super-abundant mercy given you a dear wife, lovely, virtuous, prudent, sensible, and intelligent? and above all, a God-fearing, godly, mother, humble, devout, and prayerful woman?

Well, what do you think of it? Do you appreciate the blessing duly and make suitable returns? can you do it? Such a gift is unspeakable, how few, comparatively appreciate the gift of a good wife? And how few will say: I thank God daily for the jewel of a wife that He has given me."

In the true wife the husband finds not attention only, but companionship. A companion with which no other can compare. The family relation gives confidence to the husband, and security without the rough intrusions of the world. It plants in the husband's dwelling a friend who can listen to the details of his interests with sympathy, who can appreciate his repetition of events only important as they are embalmed in the heart, sentiments friends are linked to by a slender thread. We must retain them by mirthfastening is some way to their interests or enjoyments. What a husband is that wife, a friend that in his house there is a iron and effectionate being, to whose pinioness he may throw off restraint without fear, and in whose bosom he may confide without the fear of treachery, and be sick or unfortunate without being abandoned. If in the wayward world he gives way to passion, or injures, his heart can safely trust in one whose most yearns for his happiness, and whose intelligence overlooks his defects. Give your wives to understand that you esteem them above all others, make them your confidents: confidence begets confidence, love begets love, esteem begets esteem. Above all, sympathize with the woes of your bosoms in the hour of affliction. Rejoice with them in love they rejoice, and weep with them when they weep.

Who, if not a bosom companion, will wipe from

the cheek the falling tear of sorrow? Finally, husbands, remember that death will soon sever the connubial cord! When you behold her with white robe, veil, crown, and wreath, and folded, and lifeless laid in the coffin.

Think of the happiness so deep and tender, that had filled your heart when wandering by her side. Think how left lonliest smile had power to render the darkest moment one of love and gilds.

And now that this final hour in death grows colder, a sweet calm rapture fills the parting that then will take her through a new beholder. A rich, and free gift of "*eternal equality*." We thought

Will you then receive that you strolled always to promote her happiness? That the best kindness and love dwelt on your lips overwhelm? O think, and be now her ministering angel! A guardian, a life, from the Lord directly, to God be all the praise!

If you are for pleasure, marry; if you prize rare beauty, marry; and if money be your object, marry. A good wife is Heaven's best gift to man. Its angel and minister of grace in sweetness; its gift of many virtues; its casket of jewels; her voice is sweeter music; her smiles less brighter days; for then the guardian of his better half, and the counselor of his joys. Then the balm of his life; the lady of his love; the sacred charge of his soul; the mother of his children; her economy his wisdom, and her life his fortune; verily, verily, her bosom the softest pillow of his cares; and her prayers the ablest advocate of Heaven's blessing on his head.

"What is there in the vale of life,
Half so delightful as a wife?
When Heaven designs to send some rainbow,
To stamp the marriage bond divine,
The scraps of paper first it chooses,
Dorties the currency from above,
And earth a second Eden shows
Where'er the happy pair remove."

Husbands, do you love your wives "even as Christ loved the Church, and gave himself for it?" Do you love them better than your own bodies. "He that loveth his wife, loveth himself."

A woman be sure that she is precious to her husband, not useful, not valuable, not convenient, but lovely and beloved. Let her be the empress of his polite and hearty attentions. Let her feel that her wishes are anticipated, appreciated and venerated. Let her opinion be asked, her approval sought, her judgment respected in matters of which she is competent. In short, let her be loved, honored, and cherished. The Millennium is the marriage era, and she will be to her husband and children a blessing of pleasure. She will bear pain and anxiety; for her husband's love to her is not of that sober, established kind that endures. Then adversity will have lost its sting: she may suffer, but sympathy will dull the edge of her pain.

A home with love in it,—and by love I mean active expressed in words and deeds,—for these are the spark of faith in the love that never comes out,—is to a home without love as a person to a machine; the one lives, the other mechanism. The beloved woman may have the plainest of looks, a household just as tidy as others; but the latter has a species of beauty about her, a joyfulness, which will surround her face with a heavenly bright ness, to which the former is a stranger.

The deep happiness in her heart shines out in her face, and is the true "light of conjugal home." Humble household ways and duties have for her a golden significance.

The husband, after visiting higher, and the end dignifies the means: her home is a pavilion; "for love is heaven, and heaven is love"

"Nor aught so good, so strong, so great,
Like woman in her conquering hour,
To thee but fair, mankind adore thee,
Smile, and a thousand slaves are free."

Fair in her virtue, pure in her thoughts, smiling in her goodness, she wields an influence more powerful than the sceptre of conjugal power. It is in her Christian graces, her weapon is divine love, and her power is resistless when these are employed with the sweet smile of meekness, and unanimous duty. As a counsellor, the faithful wife is invaluable. Well might Solomon say, "The heart of her husband doth safely trust in her."

It is difficult to find a friend who is so deeply interested in your welfare, who will take the trouble to study out our perplexities,—an encourager with us and our efforts or to understand our wants and necessities. So sensibly leave us to venture to tell us sometimes truths; so perfectly disinterested as to assume to us that no selfishness prompts the advice, and so generously as repeatedly to forgive that which is for our benefit. A wife is such a friend, and a wise man will often seek her counsel, and discover in her bosom a well-spring of sensible impressions of ex-intelligent wit, which no near husband should ever despise. She does not stop to weigh arguments, or draw inferences. Her impressive nature, which renders her indifferent, slowly to reason, is furnished with an instinctive perception of the right, which is better than logic.

"What is there in the vale of life,
Half so delightful as a wife?"

[To be Continued.]

For the Christian Recorder.

DEATH.

The only thing of which we can possibly be certain in this uncertain world, is Death. No matter how high the station or the name may be—no matter how rich we may be—though it be a king, the highest, the mightiest and the best;—no matter if honour sacrifices and pleasures and wealth and power can purchase all—no one person all his mighty gifts would form an obstacle, present no barrier to the inevitable, irresistible conqueror. Death is the same to the rich and poor, the wise and great, the simple and the mighty—as his just and lawful prey, acknowledging no favorite, and confining the circle in the fulfillment of his purpose.

In every land there are households which mourn for some one who "has gone, but who never will return. Beside almost every friends in a vacant chair, sometimes the seat of a parent, often of a child. In a secret nook in her chamber, a mother often bends over little garments, which will never again be put on the little form, the soul of whom was one of those that the Saviour called early. In every country there are little graves, "the footprints of angels," which are watered by the fond tears of affection and the bitter cross of regret. In heaven there are many recognized little ones who sing eternally the praise of the great Redeemer.

And no less to be considered are they who, amid lives of well-spent usefulness, have heard the voice of their Lord and Master, and have gone up higher. For them no tears should be shed, no sinful regrets be felt, for they have only gone from this life to a better, and exchanged for glorious, pure robes of immortality;—have only exchanged the hollow vows of the world's treacherous votaries, for the approbation of the heavenly Master, "Well done, good and faithful servant."

In our fair land how many of those surviving homes are there!—the whole land from the Atlantic to the Pacific; from the gulf to the lakes is clad in one sad habit of woe. Tears are shed for those who young, buoyant and hopeful, went forth in all the strength of a holy cause, and fell victims, some on the battle field, covered with wounds and glory; but others again, died miserable, ingloble, filthy, in all the disgusting wretchedness of the prison-pen, of hunger, disease, cold and misery in all its most aggravated and revolting forms. Oh, if the graves of those murdered victims could speak, and their final inmates speak, what tales of cruelty they could reveal! of what days and nights of inestimable, unspeakable misery! what horrors of hell, of insanity, and then with what joy they awaited the approach of Death, who came, not as a grim, fearful destroyer, but as a white-robed, pitying angel. For those southern men, who, high in power, could, from their luxurious homes, hear the groans and see the misery of their victims, but they, by a single word could have relieved, but did not, God has reserved a fearful retribution. Disgraced and hated by all, the name of all who, or held intercourse with them, they will be pointed out as the would be dusty sore of our great nation—hated and despised by every one, and sunk in deepest obloquy down to the most distant and remote generation.

Yes, if we here as we are dressed to live by our Heavenly Master, death need have no terrors. The Bible tells us that "man that is born of a woman is of few days and full of trouble;" and although we know this to be the case, because we see daily evidence of it all around us, yet we should not be discouraged, but look for comfort and guidance, while it is called to-day. Were it not for the goodness of God, we poor, miserable sinners would be lost, but he has taken the burden of our sins upon on But, Jesus Christ, the merciful pitying Son of God, seeing that we were helpless, undone, and his soul would be forever lost without a Saviour, gave himself to die so that the sins of man, washed in his precious blood, would be made clean, pure, purified and forgiven. May we, then, live such pure, consistent lives, "looking unto Jesus, the Author and Finisher of our faith," whom Death shall come to us, as come he must, and we are called to go the way of all flesh, we may not be found wanting, but ready to enter with joy and forward to the grave with no cold alarm, but go to it, feeling that it is only the road to heaven, and that we are only passing from one world to another, where the soul, freed from its weight of sin, and shame, and death, lives now, henceforth and forever, in the light, and love, and mercy of the Eternal

For the Christian Recorder.

A LETTER FROM HONORABLE CITY-FEMPA.

Rev. Elisha Weaver:—Sir: I am a constant reader of your valuable paper, and from the multiplicity of subjects by you and your many able correspondents is some are truly commendable. Your humble servant has been a subject of much neglected, which is of vital importance to us as a race at this time, and I think should claim some attention, especially, that is, how to become pecuniarily independent.

Union is strength, wealth is power, and will ever command respect. Our colored people are a burthing for our rights, cannot we, or *freemen*, improve our financial as well as our social condition? We have a large field for such an undertaking, consists in the mineral and agricultural productions of its land.

The time has come when we could narrow ourselves of our pioneering lands, but those days are numbered with the past. In the Western or Middle States, there are but few of such lands to be had, and those few are held at high prices, and not exist, the land remains dead such high prices that men of limited means could not buy them. Unfortunately for us, our ancestors did not emigrate in the Western and North-western states and territories, where Government lands could be had, at the time of settling prohibited the enticed men from emigrating.

Those barriers are partially removed. Through the instrumentality of Lieut. Col. Greeley, Chicago, Ille., the black laws of that state were repealed, and now her cheap and fertile lands are as free to us to enter as any other race of our people. Missouri is free. In mineral wealth is in the richest state in the Union, and will ere long be the garden of America. Her rich mineral deposits are inexhaustible and twenty-five years more, as it can be entered under the homestead act, where she could still be a free state for ever.

Where is a man of color that could not own a farm on those terms?

Michigan, Iowa, Wisconsin, Minnesota, Kansas and Nevada are all rich in minerals, and are the most productive states in the Union. The Government has a large amount of lands to them, which can be had very cheap.

We must not wait until the Yankees or foreigners go and improve the country and then go to them and purchase farms on it to live on. Our means would not be sufficient to buy large tracts of improved land. Therefore, we would have to settle in the cities and towns, and follow the occupations trades and menial employments of the colored men.

Mr Editor: If we ever expect to be a people, we must be producers of the necessaries of life as well as the consumers. We must take our farming men out of the barber shops and hotels, our mothers and daughters out of kitchen, and from wash-tubs, quality and fit them for a nobler sphere in life. But we cannot expect a reform, so long as we closer about the brown and vision.

Farming I may worry poor patience, I will close. More anon.

Yours, in search of wealth,

MONGOLELLA.

For the Christian Recorder.

LETTER FROM CAIRO, ILLS.

Mr. Editor:—I have been silent for some time, and have accumulated considerable matter suitable for communication.

Our Church in this city, is, I think, in a flourishing condition. We come to this field of labor a little more than two months ago, since which time we have received into the church some thirty-eight members, and quite a number has lately found peace in the Lord.

The membership is now divided into two separate congregations, which makes it somewhat inconvenient for us, though we are now beginning to settle arrangements for a church, which will be large enough to accommodate one or whole membership in Cairo, and we feel greatly encouraged in the undertaking, from the fact that Mr Taylor, Ex Mayor of the city, has donated to the Afrieus Methodist Episcopal Church of Cairo, three splendid lots to build a church and parsonage upon.

We have an agent who commenced operations yesterday with great success. We find a class of whites here who are really noble-hearted and friendly to our people What they want is to see our people manifest a disposition to help themselves, and then I am satisfied that we will get their assistance, and that not in a sparing manner.

We had, on New Year's day, a real celebration of the Emancipation Proclamation. Some fine speeches were delivered by the following gentlemen: Rev Mr. Houston, of the Baptist Church; Chiles; Mr. Tallard, of Wisconsin, who is one of our very ablest teachers, Mr. Gladney, of Cairo, was the third one. After him, Mr. Young, of Canada, took the stand. Then Mr. Jenkins, of the Colored Methodist Episcopal Church, and the above mentioned speakers were equally earnest, energetic, and to the point.

The teachers of our day schools took the advantage through quite an exercise in declamation and singing, which was quite interesting. We have some three or four hundred children in our day schools here, and our Sabbath Schools are also in very good condition.

We had a fine fair during the holidays, in which we were very successful, realizing about $400, but had the misfortune of losing the whole of it by robbery. No one seems to have felt disposed to obtain the benefit of our labors.

Mr. Editor, I have just received a copy of the Missouri Republican, Columbia, which says, that I was charged by Elder Brooks with misdemeanors, which I observed was carried against me by a unanimous vote. I wish to inform the public that this was not correct. I was charged with no misdemeanors, but it was not unanimous. I can prove this by three members of the Conference who voted in the negative. It is probable the public would like to know what is the nature of the charge of which I am traition was. It was receiving a member into the church without a letter, such a letter as had been a member of the African Methodist Episcopal Church in another charge for five years. A brother, too, with whom every member in my charge was well acquainted. He considered him was a member in my charge. Any man who has two eyes and a nose, may see that this was all done through mere malice and, and envy, and that he did not look in the heroic of purely Christian men.

The brother has opened a night school, which is now in progress. She expects to open a day school in a few weeks.

The sisters of the A. M. E Church have recently organized a sewing circle, which seems to fill their bill well.

We, the colored people of Cairo, have commenced the organization of a benevolent association, in order to create a fund to build a school house and church. We have a population here, and as a great many of our people are taken sick on the boats, and are discharged to do the best they can. And as we have no hospital, many of them are compelled to go to the poor house, and are sent to the Penitentiary, and are discharged, and they will bring an eternal quietus to the south, so far as involuntary servitude is concerned

Long live the Hon. C. Sumner in his infinite about an ardently as the Devil loves the Pope's holy water!

"Envy and malice round a genius rise,
As round a tree the lambent flames of fire."

Charles Sumner, like the American Eagle, bears aloft in majestic splendor his flights of intellectual sublimity, and while he is the terror of the senate, while beneath him a swarm of envious and malicious flies, with tainted wings, are attempting to raise a furious and contemptible opposition, he sparkled dark mine and sported fury, in order to ward off the avenging wrath of justice, and the voice of the Redeemer, which comes over the land.

And while some men mould profession to genius, Sumner moulds genius to profession. He is a man of genius, and he has devoted his talents and acts for his country; and while some will die amid the gloom of treason—Sumner will be exalted to the supreme by the steadfast fires of an undying patriotism and true philanthropy. Sumner is the Wilberforce of his age, and well may America be proud of him.

To another theme, and I have done.

Our old friend—1865, has folded his robes and entered the arms of eternity, and as far as it is concerned! 1865 has breathed its last. Its fates and hopes, burthened with the groans and sighs for our country, its joys and its universal country, and friendships severed—gone, forever gone! No power, save Omnipotence, who rolls the universe in its orbits, can bring the hour of Eternity, and who spans eternal years—could strike it from the never-dying volume of the world's account. O, with what devastating head she year has swept our land! Thousands who hailed its morning freshness with gladness, have gone—gone never again to return!

Departed year! The tears we will ever fill up the chasm of our past lives! the past is sealed and beyond recall!

Gone by-year! Though departed, not lost! The page on which you are traced the recording angel's pen, and which contains the history of our lives, is marked with imperishable lines!

Hail! All hail departing Time! How swiftly on it flies! As I journey onward to Eternity, its fingers imperceptibly tarnish the sheen of brow-lines and trace deep furrows on the brow of youth!

It rides on the secret wings of the wind and with God like majesty diffuses life and death, amid—hosannas and death passing moans—every departing year—is but a pulsation of its power—one wave of its plasma bearing us into eternity.

The wheel of destiny rolls into the obscurity of the future; let us improve the present, and profit by the past! no matter hope which points us to the felicities of our upper home,—to that bright world where no dial marks the fleeting hours; where shadows never come to dim the skies; where no hopes are blighted, no hearts are torn with anguish, our sighs nor moans are uttered! God! Oasis for all, for those who will!

Helena, Ark., Jan. 7th, 1866.

JAS. A. BUTLER.

For the Christian Recorder

ANOTHER LETTER FROM PITTSBURGH

TO THE EDITOR OF THE CHRISTIAN RECORDER. Dear Sir:—Allow me, through your valuable columns, to present a few facts of encouragin from the "Smoky City." Surrounded by smoke on every hand, our city of hills presents a fair pecuniary appearance. It is one of our city and fresh air. But, amid our smoke, there hooms up on every street and thoroughfare the most magnificent and substantial edifices, that characterize the people of Pittsburgh. Every thing indicates rapid growth *The morning are full*—and every effort and every dollar available, to accomplish the great and much desired work; and, in this direction, he has for conceded many of his predecessors, and has nearly money enough in hand to finish the first payment, which is to be made in April. The Rev J P Shroner is my colleague in the undertaking, from the last pastoral conference, which is to meet here in June or July. The Rev J P Shroner, is making

The Christian Recorder.

Philadelphia, Saturday, Feb. 3, 1866

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren,—It affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern; and on the 1st day of next month, Philadelphia, not far from where we are now doing business, We have borrowed money to make the first payment, and will get possession on the first of May, 1866.

Brethren, we want the sum of $1,000 by the 25th of April, 1866, in order to carry out the object of our Letter. Will not every minister and all who are friendly in an important an enterprise, use at once what each church and each congregation will give to help pay for this property. We could not build such a house for that money, to say nothing about the ground, which fronts on two streets, and may be valued at three thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies in book binding, paper folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either from the Adams' Express or P. O. Box, 2975, Philadelphia, Pa., as a free will offering.

SAMUEL WEAVER, Chairman
S. SMITH,
G. M. MITCHELL,
P. P. GRAY,
W. MOORE,
de16 1 sp25. H. G. ERONSE, Committee.

SEMI-CENTENARY, OR FIFTY YEARS' EXISTENCE OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

On the 16th day of April, 1866, the African Methodist Episcopal Church will have completed the fiftieth year of her existence. Many of the grand consummations, who among us can say that he will live to see it—that glorious event? Ah, some will. Bishop Quinn and Bishop Scott can tell. Our destinies are in his hands—poor mortal worms that we are, crawling to the grave! Let us pause a moment, and allow the mind to wander back to the good old days of yore. Instinctively we behold the form of the noble Asbury, the united Coke, and the venerable lordly band now sunken in the dust. We call to memory his untiring efforts and zeal, and we last in a spirit of veneration and reverential awe. Our fathers it is true had to suffer privations of which we can form no just conception. They constructed organizations on every hand while possessing their serfs, but, amid the fearful storm, they raised the battlements, and planted the banner of Christianity high over the proud temple of Zion. The cause of Christ drew the Lord, gray and furnished under their wise and all-inspiring command.

In the days of Father Allen, who was the great agonist in the noble work of bringing about the independent freedom of our people in this country, we regard Christian rights and privileges, much controversy and resistance met us at every point, and we forward step we made. The American people, who profess to be the people of God, have showed a very Christian spirit towards us. Their treatment of a downtrodden race of God's great creation has been very charitable. They declared by their acts that God did not respect the human person merely on account of their color—that which he himself bestowed upon them.

What a sovereign some relics of His who wrote even the sparrow's fall! Great Father in heaven, forgive them; for they know not what they do! Time is here, and we were hastened away and shrieked from entering "American" churches, on account of our God-given color,—that is, as a general thing. A few abolitionists and others were allowed to enter at all, we were assigned to the back seats, or marched up to the galleries like sentries being mechanically and silently "showed's root." On this lofty but our very dignified perch, where we could barely hear, we were compelled to wish and—not to worship. And when the Gospel of the Lord Jesus was to be administered, after was made the mark of distinction—the color being predominant over religion. The colored portion of the congregation were ordered to wait until all the white members in the whole of the house were served, and were then called forward, and the sacred emblems were ministered to them.

The same Antichrist policy was carried out to the letter in the celebration of love-feast. This applies more particularly to the Methodist denomination.

Now, in view of this sad state of affairs, the saintad Richard Allen, whose heart God had indeed transformed from a state of sin and death to one glorious light of the gospel of peace, became convinced in his own mind, from what he had read of the blessed word; that the great God whom he served was no respecter of persons, place or clime, but that his invitation is broad from end fretural, to the rich and poor alike,—and these saints were to be born and inherit with the kingdom of heaven, and not even so much as one God.

Richard Allen was a firm believer in God's word, and therefore could not submit to such treatment as he and others received at the hands of the American people, who professed to be followers of our Lord and Saviour Jesus Christ. He was unwilling to use his race, who professed the same doctrine displayed in the same book of faith and order, prescribed in the manner in which they had been, for no Christian reason at all. It was upon light of the gospel of peace that Allen, with some others, started, in the name of God, an independent Methodist Episcopal Church, and upon the principles of the most prominent communities of the world, where more advances have been wrought, probably, than in any other department of the Christian world. They refined the word "African" to their corporation in order to distinguish it from the white Methodist Episcopal Church. And it is just here that many of our people make a great mistake. They think that the mere using of the name of the great eminent of Africa implies that the members are Africans. Not at all. It would have been given the name of the continent of Europe or Asia with equal propriety, independent of the reason named.

Had the venerable father who now sleeps to the silent tomb seen proper, it might have been called either the European or Asiatic Methodist Episcopal Church. We trust this will be remembered.

But under the name of the African Methodist Episcopal Church have we called most gloriously, until as now somebody about seventy-five thousand members.

We have said that Richard Allen was opposed, and so he was in the most bitter way: but he was on the Lord's side, and therefore engaged in a glorious and successful cause. And of course has been the means of bringing about such a state of things, that the American people are in a measure sorry now that we have left out as a race, do not make color a test, but treat him as an equal before the law. Hence the Church has more and more, during forty-five years, said it, to after all, a pleasant thing to contribute to go back in the misery of the Church, and glory over but history as to the present time.

In relation as to how we, as a Church, can best carry out our gratefulness to God for the prosperity of the Church, and its existence for many years, the Bishops have recommended a plan, that has been published in two preceding numbers of this paper, which is to set apart the 8th, 15th and 16th days of April next. Those days are to be devoted entirely to the religious and financial way, leaving every body give when they may see fit to give in honor of God's great name, and the success of the Church. This is to be done three times during each of the Sabbath-day services spoken of, and on Monday the 16th, as may be agreed upon by the various superintendents and teachers of our Sabbath Schools, in connection with the preacher in charge. Therefore it would be well for every preacher to commence at once the work. It is more than likely that we shall see many things on this subject before that, should God spare our lives.

EPISCOPAL MEETING.

The Bishops of the A. M. E. Church met in the city of Philadelphia, on the 6th of January and adjourned on the 9th, meeting daily in connection with the General Book Steward and the Trustees of the Book Concern, to ascertain the financial condition. The General Book Steward submitted to the Bishops on account of the affairs of the Book Concern, from the adjournment of the General Conference in Philadelphia, in 1864. The Book Committee asked the Bishops' opinion on the law regulating the Book Concern and the duties of the Book Committee, as defined by law in the Charter and Discipline. The Bishops gave an elaborate opinion, which was received as satisfactory.

Rev E. Weaver, General Book Steward, sent a communication to the Bishops, asking for assistance in securing a dwelling for the Book Concern and the *Christian Recorder*. The communication was very carefully considered by the Bishops, and it resulted in the Bishops and Book Steward's request, so far as it was in their power, in accordance with the spirit and letter of the laws of the General Conference, and they appointed Rev. James Lynch, Editor of the *Christian Recorder*.

The communication was received from the Quarterly Conference of Bethel Church, Philadelphia, Pa., requesting the Bishops to issue an address to the colored citizens of the United States, calling their duties as citizens and Christians. The request was granted, and the address will be issued as soon as it can be prepared conveniently.

A. W. WAYMAN, *Secretary.*

BISHOPS' MEETING IN PHILADELPHIA

In another column of this paper will be found the statement of the proceedings of the Bishops' Meeting, held in Philadelphia, on the 5th, 15th, and 16th ult; which we trust will result much in much good. The Bishops informed our readers that we asked them to give us an assistant, which is very true. We did but which we considered to be our right, in asking for an assistant out of the district in which the Annual Conference has the jurisdiction over the Book Concern, and did not ask our beloved Bishops to appoint an editor, nor to assign any particular post for the assistant which they might contribute to send in us, for the following reasons:

1 The General Conference placed the Book Concern in the hands of the Philadelphia Conference in the interval of the General Conference.

2. That the Annual Conference should appoint a committee of Board of Trustees, who should, at their first meeting, elect an editor, which they did accordingly.

Therefore, we did not ask our Bishops to appoint an editor, nor any one, over the heads of the Trustees, but to give us an assistant, and allow us and the Board to regulate the work But the Bishops have seen fit to do otherwise. We hope that it may prove not only satisfactory to the Bishops, but to the Church, and to the readers of the *Recorder*.

In our next issue, when the Board shall have met, we may publish our relationship with the good Lord proper the Church, both temporally and spiritually. EDITOR.

COMMITTEE MEETING

The Committee for the Philadelphia district, appointed by the Bishops, had two days session, one hour journey, without means,—but the Lord blessed me and gave me many kind and generous friends.

I came to Dendon on the same day, stepping at Brother Malcomb's charge. Brother Malcomb is a Christian gentleman, and a true minister by his people. I passed on the night of the 25th but to Toledo, Ohio, where I arrived as it's dawn on the morning of the 1st of November. I went to Sister Mary Ison's, where I spent the remaining part of the night in refreshing slumber. Being up early all night, I slept rather later than is my custom, and after partaking of a tempting breakfast, I started in search of my respected and beloved friend, Rev. H. J. Young; but to his bad taken the ears for Zanesville that morning, I failed to see him

I reached Zanesville that night Mrs Lucy Stanton Day, which is certainly a social institution. The good order and decorum prevailing, together with the great advancement of the people, speak well for the literary attainments and high qualifications of Mrs. Day as a preceptress. I left much impressed.

I next had the pleasure of meeting Mrs. R. B. Talbert, President of the Colored Freedmen's Aid Society. I told her of my limited means, when she immediately called the Society together, and they generously contributed to my relief. Their great kindness to me shall never be forgotten.

My money in proportion to its number in the district. Also, that the stone that rejoice the most money, shall be rebuked. And, furthermore, that the Bishop or Bishops be requested to award a premium to the Annual Conference which raises the greatest sum, according to numbers, as the Bennet Conference. WILLIAM MOORE,

Chairman of the Committee

Philadelphia,
Jan. 30, 1866

REVIVALS OF RELIGION

The good and ever welcome intelligence still continues in some, informing us of the workings of the Spirit of God in the hearts of men.

Rev Peter Gardner informs us that the work of the Holy Spirit in his charge is going on gloriously.

A letter from Rev William A Dove, who is on the Steubenville, Missouri Mission, brings us the glad tidings that the congregation four miles from Steubenville, Missouri, and that every thing is prospering well under his superintendence. The work progresses on the backward upon Rev. Dove for his laudable efforts in this direction. May the good Lord ever continue to bless and prosper him in his mission.

Rev. N H Turpin, of Salem Circuit, forgetting along slowly

Rev. Daniel Bethel Ehrsh, of which Rev R. P. Gibbs is pastor, has had over thirty converts and accessions to his church.

Rev. Jacob Mitchell is still carrying on his protracted meetings, and having a good time generally

Rev Brother Hosmer, of Wesley Church Lombard Street, has recently held one of the greatest revivals that has been witnessed in this city for some time.

The Baptist Churches are all getting along famously, considering that two of them are without pastors.

The Church in Pearl Street, of which the Rev Mr Miller is pastor, is in a flourishing condition.

Rev Mr Reeves, of the Lombard Street Presbyterian Church, is moving along in a very satisfactory manner.

The Church of which Rev Mr. Gibbs was formerly pastor, is also progressing rapidly in the right direction.

St. Thomas' Church, of which Rev Mr Allen is rector, is holding a very fine meeting.

Rev Bishop Ward is in good health with the different brethren in their ordinary task May He ever continue to show mercy unto the sinner, and point him to the direct road to gain salvation

As a general thing, if there be any good work going on we are informed of it.

THE "ANGLO-AFRICAN"

We are sorry to say that we hear nothing more about this journal. We are informed that Mr. Hamlin is dead. We hope the publication may preserve his life, that he may continue to do good, for he and his brother deserve great credit for having labored so zealously to keep the *Anglo in the field* so long as they have done.

A PERSONAL MATTER

We have been for the last three or four weeks overrun with communications from all parts of the country. We hope our correspondents will have patience, as we will publish them as soon as possible.

ORIO ANNUAL CONFERENCE.

The members of this Conference will please take notice, that their Conference is changed from the 15th to the 22d of February, and we request as we given to us to publish in previous numbers. This is done so as not to interfere with the Semi-Centenary in the same month.

SAMUEL B. WILLIAMS,
Greensborough, N. C.
Jan. 22, 1866.
(To be continued.)

For the Christian Recorder.

LETTER FROM WASHINGTON

Washington, D. C., Jan. 22, '66.

MR. EDITOR,—Having a few spare moments this morning, I have ceased at the resolution that they could not be better employed than by giving some feeble expression to the many thoughts through the columns of your most excellent paper. No doubt you have often wondered why I have been so silent in regard to the Indiana Conference. For a time I was like some lonely dove that mourned the absence of her mate.

I really made up my mind to go to North Carolina, as a missionary. So I started from Annapolis, Md., on Friday, the 5th inst., and after a long journey, without means,—but the Lord blessed me and gave me many kind and generous friends.

I came to Dendon on the same day, stepping at Brother Malcomb's charge. Brother Malcomb is a Christian gentleman, and a true minister by his people. I passed on the night of the 25th but to Toledo, Ohio, where I arrived as it's dawn on the morning of the 1st of November. I went to Sister Mary Ison's, where I spent the remaining part of the night in refreshing slumber. Being up early all night, I slept rather later than is my custom, and after partaking of a tempting breakfast, I started in search of my respected and beloved friend, Rev. H. J. Young; but to his bad taken the ears for Zanesville that morning, I failed to see him

I reached Zanesville that night Mrs Lucy Stanton Day, which is certainly a social institution. The good order and decorum prevailing, together with the great advancement of the people, speak well for the literary attainments and high qualifications of Mrs. Day as a preceptress. I left much impressed.

I next had the pleasure of meeting Mrs. R. B. Talbert, President of the Colored Freedmen's Aid Society. I told her of my limited means, when she immediately called the Society together, and they generously contributed to my relief. Their great kindness to me shall never be forgotten.

This is the reason they are exiled in their ascension to the political, literal and moral elevation of the colored man. The former notoriety of the colored minister been materially changed, and the present prospects look more hopeful. The colored aristocracy of this District have at last, as a policy of justice, partially obtained their proper basis. Which will be made evident by the action of the Legislature upon the subject. I am assured that justice will be meted out and secured to us, and that the rights of all, without respect to color or caste, will be duly considered, and a just legislation accorded to all humanity. It must be so

There never antagonism to caste, and the prejudices and political convictions of an unwilling community arrayed against a people unable to defend themselves, are going to be put down. I am confident that the descent interests of citizens disenfranchised,—and the election was but a mockery of justice. The interposition of a republican form of government in that oft abused to free to represent themselves in maintaining human laws, to keep intrinsic these blessings on earth

None but republican government can do this consistently. Hence, as a people who have been drained and kept intrinsic, our Government will have an indisputable claim upon the allegiance of these, consequently, will be more secure and worthy, or with more dignity preserve intact the honor and integrity of the United States, which will then be placed on a secure basis. The inviolable rights of liberty and conscience to the authentic black man.

Many of our friends, who are opposed to the institution of slavery, are disposed to by aside their prejudice. Here in the place they are, where their rebel power is broken, and Slavery for there are many insurmountable barriers to be encountered; many strenuous efforts will be made to thwart the ends of everything just to all, by those who politically and civilly oppose political equality and universal suffrage to the whole community. It is by no means that we can break down all barriers, and enhance and render sacred the boon of freedom and all the principles which we contend for in the Province of the nation. The veil of slavery has been drawn and cast into oblivion, and justice and freedom have many adversaries. Let us hope it will ever be thus

We should sanction the example of all good and patriotic men, in the use of every means to build up the light of literary attainments to the vision of the aspiring and intellectual minds of

About two weeks before her death she was attacked with an apoplectic fit, and a few days after it was followed by a second, and after that spasms followed almost daily. Every thing was done that parental love and medical skill could do. But Jesus must go to a better land. The suffering of the flesh was low great to be borne.

A week ago last Saturday, I was called away from home, and did not see Anne again till Tuesday. Her great struggle! Her bodily suffering was great, and yet her spirit was at peace, while her suffering were the greatest. I read to her the 23d Psalm and other Psalms. Her sight was so eager to hear the word that it conquered the flesh, and mastered it. It constantly pause followed. Anne would often say "What I have said, I have I feared God, now, I don't fear Him, I can trust all to Jesus." She was very anxious that her mother should not be smited, nor fret on her account, and God gave her mother strength so that she could comply with the child's wish, which made Anne very happy. She said, "I feel so happy that I could fall right into the arms of Jesus."

I left her for a little while, and during my absence she had a slight spasm, and when I returned about 7 P. M. I found her near her journey's end. She wished to be raised up in bed, and waited all to be quiet, so that we would catch the sound of her prayer, and as the time of her departure drew nigh, when her eye became dim, she asked, "Does mother fret?" I replied "No." Grandfather, the beautiful heaven, father, and at 9 o'clock she said, "In half an hour it will all be over." And now the sleep of death began; it was not hard, it was easy. She was surrounded her bed; there was no breathing, but a calm sleep. And at half past nine Anne was dead. Yes, not dead, but asleep in Jesus without a struggle! Thank God for such a death! The light of the home has gone out, but it has been translated to another world.

I have witnessed many deaths, but none like this Nowhere have I felt that "on had lost its sting, and the grave its victory." O! I love Anne die. Now I know what it is to "give God thanks, who giveth us the victory through our Lord Jesus Christ."

Yours in Christ,

JAMES MCALISTER.

For the Christian Recorder.

A LETTER FROM BURLINGTON, NEW JERSEY.

MR EDITOR:—I wish to continue taking your valuable paper this year. I prize it above any paper that is now published in this country. Your paper has met with the approbation of every sensible person that I know, which is a striking illustration of the common principle upon which you act. I highly appreciate your paper, and think that in the course of time it will be popular not only in America, but in Europe also. I hope God will bestow on the time when your paper shall be read to the far off wilds of Asia and Africa.

SARAH HENRY

For the Christian Recorder.

A LETTER FROM LOGANSPORT

MR. EDITOR: If a few thoughts are agreeable, I will communicate to the Recorder. I may not write much of importance, as this is my first attempt at corresponding with any paper or periodical. And I shall write on a subject, not a secular subject, but take things as they occur to my mind.

Logansport is a pretty, handsome little town, situated between the Wabash and Eel rivers, which rises from a junction at the west end of the town.

The water power is great, but unimproved to a great extent. But efforts are being made to improve the town and the advantages thereto. The colored people have number about one hundred souls, and a goodly portion of that number are in society.

We have a very neat little church, that would unhesitatingly about one hundred and fifty souls. We have a very decent and rather singular circumstances.

We had a pastor sent us in 1861, who made just one short trip and the circus,—the most home and never came back again. Thus we were left without a pastor. So, about the last of December, 1864, Rev. Wm. Lloyd, [1865] as it came into my mind to write to the Rev. Dr. Revels, presiding Elder. I wrote to the dear old father in love.

In due time I received an answer from Elder Revels, stating that he had appointed one W. H. Lankford in the place of our former pastor, who had deserted us. This, of course, caused us to rejoice, for we had been without a preacher for the space of about six months.

In W. A. Lankford we found a Christian and gentleman. He had no sooner come to his work than a subscription paper was circulated and presented to a generous public. By this means we soon raised enough money to purchase a lot of ground upon which to build a house of worship. Having secured the lot, the next thing was to get the building materials. Next, the material was let out, and soon the house was up and completed.

Thank God we have a place of worship of our own.

Rest secured that "Lankford Chapel" is one of the neatest little houses in the West.

I pray that Elder Revels may have success wherever he goes, in winning souls to Christ.—And may he rest, together with his family, around the throne of heaven, when done with the sorrows of this inconstant life.

Rev. Elder W. J. Dale serves us this conference year. He is a good and pleasant man.—And I believe it is his aim to follow God fully, in all his undertakes. He lives in Fort, and, I think, they love they do all in their power for him.

He will speak for the Lafayette circuit himself, at the next annual conference, in Quincy, Ill. We intend that no circuit in the Indiana district shall send a better report to conference than the Lafayette circuit. Nor do we intend to be surpassed by many stations.

None of the circuits are rich, but the other and more wealthy stations may have a good look out for the Lafayette circuit.

The circuit is travelled entirely by railroad, and thus the ministers of Christ can reach hardship in travelling.

Such is not the case, in regard to all the stricts in the Indiana districts. But difficulties grow less as the country improves. The West is fast improving in almost every respect.

In Illinois our people have gained seven to the school fund; and not only that, but they have their oath taken in the courts of justice of that state—one great and grand improvement in the West.

In Indiana, I think, all colored persons who have not come into the State in violation of the 13th Art of Sec Constitution, are allowed to testify in the courts of justice.

I believe such is the case in Indiana, but am not certain. But if it be true, this is another great improvement in regard to politics.

I think we get on without many in this State But we should think God for what we have, and trust him for all

And we must try and address ourselves and our children, in order that we and they may be able to take our position among the great and the good of the land.

At this point we have a very interesting school, numbering, at all, about thirty pupils. The school is progressing rapidly in learning. Education is what the children need, for your humble servant has had none to speak of, and never having attended school a month in his life.

Allow me to speak of W. E. Lankford once more, for I love the man, and he is loved by all in the circuit, so far as I know. He has done much towards educating the children in the Logansport circuit. His labors are not forgotten.

Elder Davis labors for the same great end.

Yours, in Christ,

J. H TURNER

Logansport, Ind., Jan 25, 1866.

A WORTHY EXAMPLE.

Among the many worthy examples of old being shown on the freedmen, one has lately come under our observation which shows a true spirit of unselfishness. We refer to the contribution of ninety cents from the pupils of the Saugbaw Colored School, of Kingsessing, for the purpose of alleviating the sufferings of the many refugees. The amount is small—but was given with a good will and for a good purpose, and, like the widow's mite, was gladly received. We hope other schools will follow the example

MR. EDITOR:—As I did not see you present at the delivery of our eloquent brother's (Rev. T. Doughty Miller's) lecture on Monday evening, the 22d, at the Shiloh Baptist Church, and expecting that perhaps our other eloquent brother, Rev. W. J. Alston, who I saw busily engaged in taking notes, would present us soon to you, relative thereto, and seeing you have the thought that justice required I should say a word; and this I do more gladly,—not being identified with his peculiar denomination—but being a thorough Union Christian, taking a broader Christian platform, than any Baptist minister we have known; uniting as we judge that might well be followed; for to this fact, as well as to acknowledged abilities, he owes the present enviable reputation. His subject, "Love," was handled in a masterly, and, as all who ever heard him know, an eloquent manner. He described social, popular, literary (giving a good hint to those who "love" newspapers, and forget to take the printer, and legally explained "Recordy" professional, imaginary, fine, national, universal and religious; but his appeal of "perdonlay" and "ay-dyay" love, which were poetic, were morally sublime, and nowhere could they must have been to many, as he gave those amusing and cutting hints, as the abstracts of denominational instead of Christian Union, declaring justly, "love" and not denominationism—of profession, as the great uniting bond of Christians on earth, and the only bond, ever living in heaven. And to crown the whole, he announced, at the close, the intention to be a conception of his own, for the benefit of two worthy colored widows Proud, sir, are we, that Philadelphia should furnish so noble a type of Christian union and benevolence. We earnestly hope the "Banker" or the "Social and civil association will see that this able lecture is repeated; for it deserves to be heard far and wide. I send you a word as to Miss Greenfield;—she was, or social, "at home in her glory."

Yours for truth and Christianity,

AN AUDITOR.

Philadelphia, Jan. 2?/6, 1866.

ACKNOWLEDGMENTS.

Jan. 17th, 1866.—Alleghany City, Pa., Mrs. Emma Dorsey, 5.00; Mrs. E. Jenkins, 2.50; O. W Dimney, 2.50.

Jan. 18th.—Peoria, Illinois, Wm. J. Gray, 1.50; Washington, D. C., Mrs. Hoover, 2.00; Indianapolis, Ind., W. Gibson, 2.50.

Jan 20th.—Xenia, Ohio, James S. Newly, 6.00; Washington, D. C., Mrs. Hampton, 2.50; Burlington, N. J., S. Furow, 2.50.

Jan. 20.—La Fayette, Indiana, per Rev W. J. Dorse [Dale said], Rev. W. H. Gibbs, 2.00; Mrs. E. Smith, each 2.00; Crawfordsville, Ind., per Rev. W. J. Davis, S. A. Wicklife, and Catharine Kershaw, each 1.00; Logansport, Ind., Martha J. Hill, Catharine Turner, Amanda Hill, each 2.50; New Haven, Conn., Mrs. L. Brown, 2.50; Waverly, Pa., E. A. Wright, 6.00; Newtown, Pa., W. H. Johnson, 2.50; Xenia, O., per Rev. Jno. A. Shorter, for self, Mary Nelson, Phoebe Wayne, and Martha Clark, each 2.50.

Jan 22d.—Burlington, N. J., M. L. Davis, 2.50; Bridgeton, N. J., L. Lee, 2.00; Tuscola, Illinois, J. W. Smith, J. W. Morrow, 1.25; D. G Smith, 1.25; Niles, Michigan, Julius Caesar, 2.50; Alton, Illinois, G. W. Anderson, $2.50.

Jan. 23.—Darlington, Maryland, W. E Hood 2.50; Issaquena, South Carolina, Rev. A. Wedell 2.50.

Jan 24—Bridgeton, New Jersey, Pauntes F Gould, 1.25

Jan. 25.—Lafayette, Dale, Richard A. Gibbs per H. H Lewis, 2.50.

Jan. 26.—Washington, D. C., per Chaplain Rev. H. Hebser, Corporal Hammond, Corporal Ward, Sargeant Norcos, and William Hall, each 2.50; Denver, Colorado, W. J Hardee, 1.50; Washington, Indiana, Malinda Jones, Ellen Hawkins, and Chas. Howard, each 2.50.

Jan. 27.—Pinnsinville, Pa., Dorcas A Hawkins Wayne, and Martha Clark, each 2.50.

Jan. 29.—New York, Rev. H. H. Davis, 5.00; Detroit, Michigan, Mrs. Julia Nutter per Rev. A. Holbrook, 1.25; Wilmington, N. C., Miss Hilsea King, 1.25; Xenia, Ohio, per R. D. Davis, Jno. Cousins, R. Cowins and C. Hass, each 2.50.

Jan. 30.—Providence, R. I., Benjamin B Gardner, 2.00; Middletown, R. I., Blanche Gardner, 5.00; Harrisburg, Pa., W H Gibson, 4.50.

Jan. 31.—Newport, R. I., Benjamin B Gardner, Mrs. Jr. Palmer, Jonathan Gardner, and Mary F White, 1.25 each; Delaware, Ohio, Miss Hattie McLemore, 1.25.

NOTICE.

At a stated meeting of the Children's Aid Society of St. Thomas' Church, held in the basement of said Church, November 24th, 1865, the following persons were duly elected:

Mrs. Ann J. Nothlat, President; Miss Hinsbeth H. Hershey, Vice President; Miss Margaret Oakey, re-elected for Treasurer; Mrs. Sophia A. Westford, Secretary.

Board of Managers —Miss Frances G Bostics, Mrs. Mary L. Green, Miss Elizabeth Thomas' Miss Georgiana R. Matthias, Miss Mary F. Bardsley, Mr. Edward J Matthias.

On motion, it was resolved that we meet every fourth Friday of every fourth month. On motion, it was resolved that we publish the proceedings in the Christian Recorder

SOPHIA WOLLARD, Secretary.

NOTICE.

Missions Hall, 10 Harrison Lodge,]
No 21. Jan 10th, 1866.

At a special meeting of Willowbrook Lodge, No. 21, F & A. A. Masons, held at their Hall in Knox Ohio, January 10th, A. D 1866, A. L. 5866, the following preamble and resolutions were unanimously adopted:

Whereas, in the providence of the All-wise Father, we are called upon to mourn the loss of our friend and brother, George W. Daniels, late Sergt. Major 16th Regt. U. S. C. T., who, while in the discharge of his duty to his country has been removed from our earthly fellowship.

Resolved, That as a token of respect, the altar of this Lodge be draped in mourning, and that we wear the usual badge for thirty days

Resolved, That we tender his sorrowing widow and fellow citizens our sincere sympathy, in their great affliction.

Resolved, That the foregoing be spread upon the records of the Lodge, and a copy transmitted to the family of our deceased brother, and also to the editors of the Masonic Gavel, Anglo-African, Christian Recorder, and Colored Citizen.

Com on Condolence, { JOHN COMBS, E. B COMBS, S. MORRIS.

THE MEETING OF THE ANNUAL CONFERENCES.

The time and place of the meeting of Conference, before presiding Bishops:

Ohio Conference—April 5d, at Chillicothe, O Bishop Payne.

Baltimore Conference.—April 19th, at Washington, D. C. Bishop Payne.

South Carolina Conference—May 3d, Charleston Bishop Payne.

Philadelphia Conference, May 23d, Princeton, N. J. Bishop Wayman.

New England Conference—June 17th, New Bedford, Mass. Bishop Quinn.

New York Conference—June 20th, New York City. Bishop Wayman.

Indiana Conference—Aug. 9th, Quincy, Ill. Bishop Campbell.

Missouri Conference—Aug. 23d, St. Louis, Mo. Bishop Campbell.

Louisiana Conference—Oct. 4th, New Orleans, La. Bishop Campbell.

CONCERT HALL

Course of Lectures by the Social, Civil and Statistical Association of the Colored People of Pennsylvania.

Prompted by the progress of freedom, the ratification of the Constitutional Amendment, and the hope of permanent establishment of peace by the extension of the right of suffrage; also, as well as in view of the efforts philanthropists and others are making to educate and uplift the Freedmen, this Association, in keeping with its original aim, to see what influence it may possess towards aiding in the cause, would announce that steps have been taken to hold a course of lectures, (six or more,) the Winter, in Concert Hall, similar to the highly successful Course held by the same Association last Winter.

In selecting Speakers, regard has been had, not only to ability and eloquence, but to those who are deeply interested in the present great issues of the day, namely, impartial justice and the full recognition of human rights, irrespective of color.

In this movement we alarm from the public who sympathize with the reforms herein alluded to, the hopiest encouragement.

Feb. 8th, Frederick Douglass, Subject—"The Reconstruction of the Rebel States."

Feb. 15th, Wm. Lloyd Garrison.

Feb. 22d, Gen Carl Schurz, Subject—"The Freedmen of the South."

March 1st, Mrs. F. E. W. Harper; Subject—"The Nation's Great Opportunity."

March 8th, Rev. Henry Ward Beecher.

March 15th, Hon. Wm. D. Kelley.

In addition to these the Committee hope soon to be able to secure Hon. Gen B. F. Butler, and Rev H. W Beecher.

However, the Hall has been engaged positively for the first evening of each succession, beginning with the 8th of February, 1866

On these evenings, the (six) speakers first named are positively engaged.

Tickets for the course, (six lectures,) will be $1.50 only. Single tickets 25 cents To be had at Jas. Pollock, 6th and Chestnut, at the Committee of Arrangements, or any member of the Association.

COMMITTEE OF ARRANGEMENT

William Still, Chairman; U. B. Udal, Jacob C. White, Sr.

Wm. U. Grossfield, (the Black Swan,) has kindly volunteered to add to the interest of the Course, by furnishing appropriate music on each evening. Feb. 3-6t

RECEIVED FOR THE RELIEF OF FREEDMEN.

From Sophronia Magbathka, West Danbury, Mass., $1.00; Mrs. Wilbor Simmons, West Danbury, Mass., $1.00; Capitol City Equal Rights League, Hermitage, Fayette, Ga., W. S. Jones, Agent; JAMES P. SIMSON.

PENNSYLVANIA STATE EQUAL RIGHTS LEAGUE.

A special meeting of the League will be held at Harrisburg, Tuesday, February 20th, 1866, at 10 o'clock. A M The Representatives appointed to represent the State at Washington, and the Delegates to the National Equal Rights League will make their report, and a memorial to the State Legislature will be adopted *Other business of great importance will be transacted.*

Every league or other Association connected with the State League is requested to send Representatives. All those not identified with the State League, are requested to connect themselves immediately, and send representatives sied

By order of the Executive Board.

WILLIAM NESBIT, President.

JAMES C. WHITE, Jr. }
CHARLES B. COLLY, } Record'g Sec'ys
Philadelphia, Jan. 24th, 1866. Feb.20

INFORMATION WANTED

Of one Henry Collins, who left Baltimore last September, 1865. Any information, that can be given of his whereabouts, will be compensated by his brother. Direct to Princeton, N J

NOTICE.

TO THE MEMBERS OF THE BALTIMORE ANNUAL CONFERENCE—

Dear Brethren.—In order that the pastors of the District may be at their post during the celebration of the Semi-Centenary of our beloved connection, the opening of the Baltimore Annual Conference will occur on the 19th of April, as 9 A M precisely, in the City of Washington, at Israel Church.

Fraternally,

PAYNE.

THE BOARD OF PERSONS HOME AND FOREIGN MISSIONS AT THEIR meeting of A. M. E. HURCH will please meet in the City of Washington, as the 23d of April, at 3 P. M., in the basement of Israel Church, where lodging is available at very important business, touching our Missionary work and Seagrass, will be transacted.

Fraternally,

PAYNE.

INFORMATION WANTED

Of the whereabouts of Harriet Allman, wife of Henry Johnson, of Monroe County, Va., formerly belonging to James Lewis Woodvil. When last heard from she was at Salt-works near Salt Springs, Roanoke County, Va. Any information will be most thankfully reserved by her husband,

Feb 3-2m Alcoma, Blair Co., Pa.

INFORMATION WANTED

Jacob Galloway, formerly belonging to Samuel Clarke, in Sussex, Augusta County, Virginia, now lives in Wilmington, Delaware If his children, Moses, William, Daniel and Jane are living and see this, he desires them to write to him at Wilmington, Del. Jan27-1m1.

INFORMATION WANTED

Of the whereabouts of Margaret Howard, wife of Giway M Steward, better known in South Carolina as "O. M Steward." When last heard from she was in Charleston, South Carolina, on the 8th day of January, 1865. She was then expecting to go to Charlotte C. H. She was formerly owned by William L Venning, of St Thomas' Parish, S. C., and her maiden name as Margaret.

Any information will be most thankfully received by her husband, and may be sent to

O. M STEWARD,
Richmond, Va.

Dec. 2-3 mos.

Marriages.

By Bishop J. P Campbell, on December 24th, 1865, Rev. Henry Garnett to Miss Anna Elizabeth Lomans, both of this city.

By Rev. D. P. Sexton, on January 24th, 1866. Mr. George Johnson to Miss Mary Daniel, both of Wilmington, Del.

Married, by the Rev. Wm Murphy, January 20th, '66, Mr. John Neal to Miss Priscilla Rump, both of Chester, Del. Co., Pa.

By the same, on January 25th, 1866, Mr. James H. Willis to Miss Ruth Ann Hall, both of Chester, Del. Co., Pa.

On January 10th, 1866, by the Rev. Stephen Smith, Mr. Alexander Romeo, of Washington, D. C., to Miss Ellen W., daughter of the Rev. Wm. Moore, of this city.

By the Rev. Wilson Murphy, on Jan. 20th Mr. John Neal to Miss Priscilla Rump, both of Chester, Del. Co., Pa.

By the same, on Jan. 25th, Mr. James H. Willis to Miss Ruth Ann Hall, both of Chester, Del Co., Pa.

Advertisements.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house, for the application of colored people, male or female who wish to obtain situations for any quarter of the city. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.
Jan 25-1y. *Philadelphia, Pa.*

W. P. POWELL,
ATTORNEY & SOLICITOR,
In the Adjustment and Collection of
Claims against the United
States.
OFFICES, No. 1 and 2 DOVER ST.,

NOTARY PUBLIC AND COMMISSIONER OF DEEDS for other States of
Vermont. Massachusetts and Connecticut.
Passports and Protections Secured
Careful attention paid to the collection of PENSIONS,
BOUNTY,
BACK PAY,
PRIZE MONEY, &c.
And Real Estate Agent.

REFERENCES.
Hon. Horace Greeley, } Rt. Judge Bedle,
Hon. Thad. Stevens, } Jud. Thomas Cooper,
Wm. A Booth, Esq., } J. E. Shultz, Esq.,
E. Warren Wanton, Esq., } Rev. Herman Lemmin, Samuel Bisphan, Esq.
Jan 20, 1866 tf

MRS. G. A. BROWN'S
INDIAN
AND
German Medicines.

MRS. BROWN believes that she has discovered what will cure CONSUMPTION, BRONCHITIS, ASTHMA, AND ALL LUNG COMPLAINTS. BRANT DISEASES, TUMORS, PILES, DEAFNESS, AND FEMALE COMPLAINTS

ALSO,

Possessing Burns—such as the bites of a Mad Dog, and Snakes Bites; Cancers and Scrofula, Erysipelas, Tetter.

PREPARED AND SOLD BY
Mrs. G. A. BROWN, Indian Doctress,
NEWTOWN,
Bucks County, Pennsylvania.
Jan. 20-1m

BARGAINS IN CLOTHING!
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No. 324 Chestnut St., above Fourth.
No. 324 Chestnut St., (Opposite Sansom' old stand.)
And fourth case Corner of Seventh and Market Sts., (Lonsdale.)
Messrs. Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in the city. They are ready to supply on the lowest terms, and in the best manner, and

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine the Goods, and be convinced that is to our advantage to deal with us.

$2 Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with many departments, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guarantee to our customers entire satisfaction in every respect.

No. 324 Chestnut St., above Third
No. 324 Chestnut St., (Opposite Sansom' old stand.)
And fourth case Corner of Seventh and Market Sts., (Lonsdale.)

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THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,
$110 to $1000 Each.

They occupy little space, are elegant as furniture, and are unsurpassed as per out of sight, and in quality of tone, by any other instrument. All ready for use.

A FIRST CLASS HIGHLY PREMIUM
Have been awarded on within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS
of the country, that the instrument of ours under see

THE BEST IN THE WORLD
of this class. Circulars with full particulars Free.
In obtaining a first-rate instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York;
Or
MASON & HAMLIN,
274 Washington St., Boston.
Sept. 16-6 m.

NEW GROCERY
—AND—
PROVISION STORE.

ABRAHAM PHILDS respectfully informs his numerous friends and the public generally, that he has opened a NEW PROVISION Store, (the old stand,) on Lombard, above the corner of Lombard, where all visitor in the grocery line will be kept constantly on hand, and sold cheap for cash.

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the best of bargains.

Jan. 26, '66—2.

BOWERS
COAL DEPOT.
COAL!! COAL!!!
THOMAS J BOWERS,
634 Lombard St.,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
Which he will sell at the lowest market prices.
Jan 27-1y. *Call and Try*

The
Masonic Gavel,
A MONTHLY MAGAZINE,
Devoted to the Interests of
MASONS AND MASONRY.
TERMS—$1.00 *PER ANNUM.*
Payable in Advance.

☞ All Communications must be addressed to
JOHN W. REAMS,
Post Office Box 116, Annapolis, Md
Jan. 1-1y.

$2,000 A YEAR
Made by any one with $15. Stencil Tools. No experience necessary. The Presidents, Cashiers, and Treasurers of three Insurance companies have purchased them for their own use. Address like a sentence Stencil Tool Works, Springfield, Vermont.
Jan 25-3m.

THE
Indian Rejuvenator.
FOR
IMPOTENCY;
FOR
EXCESS IN INDULGENCE;
FOR
All Diseases proceeding from an Erratic Life.

Vitality can be aroused with from four to twenty doses, in accordance with the debility. Nothing can prevent or follow the nerves gains upon receipt of residence. CURE warranted, or money returned.

DR. J. W. CREEK,
Corner of North and Pleasant Streets,
BALTIMORE

Testimonial:
"I am grateful to Dr. Creek, through unsolicited testimony, I can bear to such sensations in abundance. I applied to him, by the Indian Rejuvenator, and he was able to make that I was in the enjoyment of good health."
My gratitude alone prompts me to make this notice.
R. WATSON BRIDGE.
Baltimore, Md., August 28th, 1865. Oct.14-6m.

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
No. 904 Market Street,
PHILADELPHIA

We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing
now on hand
Ready Made,
embracing every variety of Style and Material suitable for the season
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON,
904 Market Street.
Oct.7-3m.

MEDICINES WILL BE
THE MAIL
DR. J. W. CRESS,
Physician & Apothecary,
Cor. North and Pleasant Sts.,
BALTIMORE.
Prescriptions Carefully Compounded.
BOARDING HOUSE

PENNSYLVANIA CENTRAL RAILROAD.

DEPOT OF THIRD AND BROWN STREETS.

On and after Monday, December 18, 1865, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRD and BROWN Sts., instead of Broadway and Market as heretofore, as follows:

Mail Train, at 8.00 A. M. Fourth and Eighth Streets and Germantown Cars at 9.00 A. M. Parkesburg Accommodation, at 2.00 P. M. Fast Line, at 12.00 M. Paoli Accommodation, at 4.30 P. M. Harrisburg Accommodation, at 5.15 P. M. Lancaster Accommodation, at 6.30 P. M. Fast Line, at 8.00 P. M. Pittsburg and Erie Mail, at 12.00 Night. Philadelphia Express, at 3.00 A. M.

ARRIVE.

Pittsburg and Erie Mail, at 8.30 A. M.
Philadelphia Express, at 7.40 A. M.
Fast Line, at 10.00 A. M.
Parkesburg Accommodation, at 10.45 A. M.
Harrisburg Accommodation, at 12.30 P. M.
Paoli Accommodation, at 5.40 P. M.
Fast Line, at 6.30 P. M.
Mail Train, at 6.40 P. M.

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, except Sunday. All other Trains daily, (except Sunday.)

For further information, as to Rates and connections, see bills and hand cards.

JOHN F. VANLEER, Jr., Ticket Agent.

An Emigrant Train runs daily, (except Sunday.) For full information as to rates and time, apply to

BRANCH BURNS,
137 Dock Street.

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,
PROPRIETOR.
Corner of Bridge and Montgomery Streets,
GEORGETOWN, D.C
No 10-1 year.

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)

AT JONES' Constant One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All kinds of goods are sold at this price. The stock is always full, and the assortment unusually varied assortment. Those wanting a good, substantial and fashionable article, should call and be convinced.

JONES',
604 *Market Street,*
One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Coal Yard, Lombard Depot,
No. 634 *Lombard Street.*
April 15—tf

SHROUDING
AND
LAYING OUT OF THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attendance of the generous public and her friends, as she is now in the business of shrouding and laying out the dead, and will give all needed consolation.

No. 1098 Bedford street,
Of late, 104a & 112a, & Lomb'ard & Pine Sts

DR. JONATHAN DAVIS,

Successor to C. R. Lowber, M. D.,
No. 713 S. 11th Street, Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases successfully as hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 8 A. M.—from 1 to 4 P. M.

Jan 13-1y. Cared for at the Residence.

Mrs. Edith Mayhew,

No. 237 RASPBERRY STREET,
(Up three squares.)
PHILADELPHIA.

Takes this method of informing her friends and the public in general that she has commenced the business of Shrouding and laying out the Dead.

Having had experience in the business for years, she is fully prepared to furnish all things needed in the line, and hopes by strict attention to merit a share of public patronage.

The patronage of all is most respectfully solicited.
Jan 6-1y *Sarah Cane*

To The Traveling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious Establishment,

No. 1733 Addison Street,
PHILADELPHIA,

And have opened it as a first-class
Boarding and Lodging House,
and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage.
Your influence is respectfully solicited.

MRS. ANNE E. FOSTER.
N. B.—Meals and Coffee Rooms connected.
jan1-1y

Hudson's City Hotel.

No. 28 and 30 Corner of Bath and Davis Sts., (Near the Harrisburg Depot.)

Baltimore.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."
You can entertain your friends in Public or Private Parlors.
You can get your Meals at All Hours in this First-Class House.
Its Improper Language or Intoxicating Liquors allowed: this House.
Ice-Cream Saloon, and Barber-Shop attached to the Hotel.
Nos. 28 and 30 Corner of Bath and Davis Sts., (Near the Harrisburg Depot.)

Baltimore.

Dr. D. HUDSON, Proprietor. 7sep5—tf

OLIVE BRANCH
BOARDING HOUSE
No 814 Lombard Street, Phila.

Mrs. B. M. Cooper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central for business or pleasure, part of the city, as above named, where she will spare no pains to merit the confidence and patronage of the public.

MRS. M. BENNETT.

HERB DOCTRESS,

No 409 S. SEVENTH STREET, BELOW FITZW.,

Is prepared to cure Debility of the System, Fevers, Dysentery, Diseases of the Blood, Consumption, Rheumatism, Dropsy, Piles, Cholera, Ague, Chronic Diseases, Colds, Fevers, Rheumatism, Worms, Stomach, Bowels, Erysipelas, Consumption, Diarrhoea, Gout, Influenza, White Swelling, Neuralgia, Whooping Cough, Sore Throat, Quinsy, Asthma, Dyspepsia, Jaundice, Measles, Scarlet Fever, &c.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian specifics are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. SUPPLEE, AND BARAH E. SUPPLEE.

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD DRESSERS,
No 403 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BUSTILL'S CELEBRATED NEROLEAN HAIR TONIC,

A splendid preparation for dressing the hair. Prevents the hair from falling off. Causing it to grow, curling, beautifying, and keeping it in any position. Restores gray hair to its original color. Contains nothing injurious to the hair or health. Is perfectly harmless. Is highly perfumed. Is a splendid dressing. Is the best article now before the public.

Bustill's Compound Eradicator,

One of the most valuable preparations ever discovered for the removal of superfluous hair from the face, neck, arms, or any part of the body. Has been used by the first families in the country. Is perfectly harmless. Is highly perfumed. Is the best article now before the public.

HAIR RESTORT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Hair sent by mail or express will be carefully and promptly attended to. Hair can be sent by express, C. O. D. Hair can be sent by mail. Hair can be sent by express, C. O. D. Hair can be sent by express, C. O. D. Hair can be sent by express, C. O. D

Poetry.

THE BANKRUPT MERCHANT.

BY HELEN L. PARMELEE.

The cloud has burst, the storm has come,
And swept my house, but not my home;
Silver and gold, and rush and pride,
I smile to see them cast the tide!

My steeds are in another's stalls,
My mansion grace another's halls,
My pictures deck another's wall,
Have left my walls all cold and bare!

What care I for the empty room?
I have a fire in hall and groom,
My household gods remain with me,
To live in sunshine—die in shade.

I pass along the crowded street,
Men turn and look and point at me!
What care I for their silenced mood?
I am what I have ever been—

A man, if not a millionaire—
A brother of the self-same air;
A dweller on the self-same sod!
A creature of the self-same God!

Turn with me down this narrow street,
No lordly mansion here we greet,
Yet proudly King'd back my door!
Darkness is small, I am not poor!

For here are household treasures three
And clothed with sweet simplicity
Comes she in prayer who, yesterday,
Could fling the gold this door away!

Her freckled cubes, her dimmeds rare,
The setting, all the jewel were,
A new Unseelie, but to me
She is the pearl of all the Seas.

From the sweet shelter of her breast
My babe upon the earth to be entrusted!
My fair barrel yet leans queenly
With stout care against my knee.

Will may I smile at scattered wealth!
Contentment, love, and hope, and health,
Are more worth to blest our hearth
With all the real wealth of earth.

The Family.

GOOD SERVANTS

If you want an attached servant, be as attached yourself. Let your thoughtfulness show itself in little things. Speak courteously, not curtly. Spare them trouble and fatigue, and do the courtesy they show you. Be considerate, but not intrusive. Recognize the fact that servants must be mistress of their own domain, contagion which affords relief from the constant thrall of service. If you are not pleased with their manners, or arrange too minutely the order of their work, you will find that your directions is done by "eye-work," cannot be expected to produce much lasting impression. Children must often be the medium. But intelligent men and women appreciate system, which absorbs the play in that carelessness which is needed in every household, and punishes with a minister and her servants. In leaves no room for waste and unfaithfulness in going out. You can get nothing but what you give. You must make friends of your servants, if you would have their loyalty and by making friends of them, I do not mean to advise the assumption of a tone of familiarity which breeds contempt, but that spend a good feeling and honor which is due to every one. Be thoughtful. Where attentions are inquisitive and suspicious, pouring into every servants ear their faults and possibly the base motives of domestics one with less and less, a dishonest servant dislikes to be watched, when spoken of her mistress, and throws upon her the same proinsels of thirking and pilfering; while a honest one is immensely pleased with the consciousness that her honesty is appreciated, and that her interests are guarded. When you are absent for a time, bring back some little gift as an affectionate remembrance, but such a trifle needs no declaration rather than severely useful. Do not be too economical of self-respect. Meet the inevitable waywardness of youth, good looks and high spirits, half way, and let your own sympathy with them be such as to command the righteousness of a certain amount of self-control

THE CHRISTIAN RECORDER

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

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REV. ELISHA WEAVER,

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Rev. Elisha Weaver, Rev. Jas. A. Shorter and Rev. Jas. Campbell are appointed Agents for the Christian Recorder, and are authorized to receive subscriptions, collect and receipt for the same. Rev. Jas. A. Shorter, Charleston, S. C., Rev. Jas. Campbell, Baltimore, Md., Rev. Jas. A. Handy, Washington, D. C., are appointed Agents for the Christian Recorder, and are authorized to receive subscriptions, collect and receipt for the same. All letters pertaining to publishing matters, should be directed to Rev. Elisha Weaver, Philadelphia.

TERMS

Two Dollars and fifty cents a year, payable in advance; or three dollars a year, if not paid in advance.

Single copy, five cents.

ADVERTISEMENTS

We exhibit a discriminating and conscientious, but liberal spirit in regard to advertisements. Quack Medicines, Lotteries, Grog Shops, Gambling Saloons, or anything of an immoral character, will not be admitted at any price. Other matters will be admitted at the following rates: Ten cents per line for the first insertion, and seven cents per line for each subsequent insertion. Liberal deductions will be made to those who advertise by the quarter, half year or year.

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Baltimore Conference,	REV. B. T. TANNER
Philadelphia,	" A. R. DISBROWE.
New York,	" H. PATTERSON
New England,	" WILLIAM HOGE
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Missouri	" M. M. CLARK
California	" T. M. D. WARD.

Poetry.

For the Christian Recorder.

DRESSED IN WHITE

I.

What a happy day for me,
When my Mother's bride I'll be,
And, during life's race,
Dressed in white—dressed in white!
Who the bridegroom will be,
In the pleasant days of Spring—
And Redeemed Bride I'll be,
Dressed in white.

II.

Twill be only half a year,
When Robert will be here,
To claim his loving bride—
Dressed in white—dressed in white!
There we always shall part,
And he'll step me to his heart,—
His joy, his life, his pride,
Dressed in white.

III.

When three months he'd passed her by
Her lovely frame sunk down to die.
Then he his self returned,
Dressed in white, dressed in white!
When the village bell did toll
The departure of a soul.
As she in her earth's breast,
Dressed in white. C.

Cincinnati, Jan. 24, 1866.

For the Christian Recorder.

THE AFRICA WHOOP.

BY REV. A. A. W.

"To effect and check question is decided"
By Hudson to Africa's exodus ding dong.
Who'll send us? Who made you, sister,
To ask such questions the Lord only knows?

What changes have you given his mind to now,
That for what trembling men have held the roll
You thought it comes for him to try to one.
His wondered writings, ever dated his kind.

And so you kept him prone upon the earth,
To cause it with man, in groan, and sigh,
Driving to "white" and "black" apart,
Whose covenant drop it was for him to die.

Those many died, in ignorance profound
That they were but the beasts that trod
The soil;—they labored for another's ease,
They knew no more but the hoar-end.

But there have been at times aspiring souls!
Whose notions bore their heads and spurned
mounds;
Their fishers' ancient fore have burst away,
Of light illumining the mind and soul.

Who built, we ask, these hundred golden gates
That ensure city of heaven as one?
Who piled the pyramids together high,
And wrought those statues of immortal fame?

Who gathered learning in those ancient vails
Which made such Travelling as those of
Who read the stars, and magic wonders showed,
And geniuses wrought beneath the moon's pale
beam!

'Twas not he of Caucasia's opulent race;
For he was shut down for ages of time
Though he possessed a nobler fairer face,
That was not enough unless with nerve.

With genius active and with souls of fire,
Those dusky children of the tropic climes
Thought upon things that sailed, creeping, blushed,
Wild,
Their words immortal sent to latest times.

Stupendous cities rise,—they rise again;
The works of other nations fall away
Mr. Forgotten lay on the polished soil,
While some of theirs are rescued from decay.

Yet Egypt, oh! 'tis said, thy arts are lost;—
What does thy wisdom mean to-day
We only can surmise. Oblivion's now,
But wonders like these will never pass away.

Was it thy genius, though with beauty joined,
Which to their dusky-hued Queen, Sheba's sent
queens drew,
Which led her empire to the Lady's throne
By mental graces,—charming ever now?

Oh, Africa, fondly hast thou been belied,
For many of thy sons and daughters have
Whose souls have breathed as at Wisdom's altar—
Whose tears were rare fine, their minds sent pong
mouth keen.

I sometimes in prophetic vision see
Thy wretchedness in joy once more arise,
Her glorious garments worn most gracefully,
Her name no more hilling in the skies.

Her children, rescued from tyrannic sway,
Once more in true and knowledge gain renown,
Even other nations shall their worth
And seeking on their brows the victor's crown.

* Thebes.

For the Christian Recorder.

DR. REVELS vs. TOBACCO

HIGHLAND VIEW.—Will you allow me a small space in your crowded columns, in order that I may add my testimony to that of those who have long been aware of the evils arising from the use of tobacco. It is an adage that "Open confession is good for the soul." I feel it to be a duty I owe to God, my self, and my fellow-use, to honestly confess the serious injury that I have received from indulging in the use of this obnoxious weed. Unfortunately for me, I cannot plead for myself that I did it "ignorantly, in unbelief," but with my eyes wide open, knowing, at the same time, that I was injuring my physical constitution, being tortured in some way into the snare into which those who indulge in the use of tobacco seem to fall.

For a great many years I had persisted in the use despite the entreaties of many anxious friends, until it came very nearly terminating my existence. As I propose writing a few brief articles on the subject, I shall make the present non-short.

If the human constitution resolving so special injury from the use of a thing, a fact that is reason to benefit, it is enough to use it for the following reasons:—

1. The enormous amount of money that is expended or rather squandered in it, which is far greater than many suppose At, long ago, I think, as 1859, Great Britain received a revenue of £16,000,000 from the duty on tobacco. How many poor and destitute children would this enormous sum have fed, clothed and thoroughly educated!

In the city of Havana, Cuba, it is estimated that no less than $10,000 worth of cigars are smoked daily.

From a computation made from authentic data in this country since the last war $100,000 are annually expended on cigars in the city of New York. According to an estimate made by Rev. Mr. Fowler in 1858, $10,000,000 were squandered in that year on tobacco by the people of the United States.

Let us now pause and ask professed Christians, who have many missionary agents and those persons who may be soliciting means to aid in the erection of churches, &c., to dedicated to the worship of Almighty God, without contributing to those objects, but who are performing a prominent part in the work of accumulating the enormous sums which are expended daily in this noxious weed,—let me ask those inconsistent ones how they can reconcile their conscience with the Scriptures of inspiration, which teach that, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." What, we, the ever glorified God by taking the money he has given him, and burning it up in a pipe or cigar, or, setting with their mouths in one corner of her's store, with a quid of tobacco about the size of a Dutch dumpling packed away in his cheek, emitting large streams of the nauseous juice, or good wife's dress, (it matters not which to him,) with a precision that would do credit to a ten-pin battery?

How would it sound to tell to heathens in a foreign land that in this Christian country there are millions of dollars annually spent, and many thousands of children crying for bread, whose cries are unheeded, and whose wants are not supplied, and that, too, by those who profess to be Christians are expending millions of dollars annually on pipes, cigars and tobacco? Behold, what a paradox! and please sight it is, on some beautiful Sabbath morning, to behold an aged pilgrim soon wending into church with a roll of tobacco stuck in his jaw, inflicting his countenance to such an extent so to create the belief that the man has had a sudden attack of the mumps or dropsical swelling!

Viewing this subject upon a smaller scale, let us suppose a man to smoke two cigars per day, at a cost of one cent each. In this small way, to say nothing of what he chews, he spends annually $76 for the use of tobacco,—a sum amply sufficient to buy him seven barrels of flour. Just think of this.

In the next place, it is wrong to use tobacco, as it is deleterious to the health and constitution; and, upon the same hypothesis that we oppose the right of one State to secede from a confederation of States, and to oppose the general government by rovolling against its laws, do we oppose the doctrine that any human being has the right to take his own life, by using tobacco injuriously. In my next, I shall endeavor to show that all tobacco-users are doing this. W. R. REVELS.

For the Christian Recorder.

A LETTER FROM NEW BEDFORD, MASS

NEW BEDFORD, MASS.,
January 29th, 1866

MR. EDITOR:—I am one of the number of the New England corresponding editor stands very conspicuous in the *Christian Recorder*, although he has been absent for a time. He is a very distinct, but so there is, perhaps, no one in this district component to fill his place, his name cannot remain, even though called for, for the indulgence of writing our own thoughts and opinions, and what we have done and what we are trying to do for the cause of God and Bishop.

THE CHURCH IN PLYMOUTH

This little society is now without a preacher, but the Rev. F. P. Stevens has the oversight, and will do what he can for them until the next Annual Conference; and we all understood at the last Annual Conference, that the small meeting house, bought and fixed up in this place for the people, was clear of all encumbrance, but recently, we are informed that the debt, the bills are coming in against the society, although money was collected in Boston and Plymouth to pay them.

THE BRISTOL MISSION.

The preacher to-ken up red sent to this Mission did not stay long, but returned home again to Bridgeport, Conn., thinking he could do better shoving than he could preaching. We shall do what we can for the people without him, as have requested the Rev. J. H. W Burley to let his local preachers visit them as often as it is convenient for them to do so.

CAMBRIDGEPORT MISSION.

This is a new Mission, and brother Daniel Mason was doing well here but for a few colored men, and, I regret to s y, I was informed that one or two of them belonged to one of the colored Methodist churches in Boston. They, fearing that he would be successful in buying a lot and building a church, as he was trying to do, made an envious stench upon him by publishing him to be one of the dirty papers of the city, as a deposer, and also asking the white community not to help him, because they did not, forsooth, want a colored church in the place.

But brother Mason, by my instruction, replied through the same paper, and sent on and engaged a lot for $1200, and soon has been crippled to purchase a convenient chapel, standed to one of the large white churches of the city, all fixed up for the purpose, for $400, when some insolence, that ought to have been in the State's prison, set fire to the chapel and burnt it to the ground. I must confess that I did not feel very good-natured while I stood there and looked at the ruins of the house. House, you may perceive, that brother Mason has been crippled in his efforts to organize the society and building a church in this place, by a few wicked men; but he remains at his post, and has formed a class which meets at his house, and you may judge how much the good people appreciate his services among them, by his own report in the *Christian Recorder*, January 20th. I am sorry there are persons among us, and even in the Methodist Church, while they are keeping clear from the union of the two organizations, who are condescended to degrade themselves with such infinitesimal meanness.

THE CHURCH IN NEW BEDFORD

We are told, in the *Christian Recorder*, Jan. 13th, that this church is more hopeful and prosperous than it has ever been before in their city. We wish we could believe the truthfulness of this assertion, but we cannot, for this church has united under the name of Bethel, more than any other church in this district, and we think it high time that special attention was given to its financial management.

There was a resolution passed at our last Annual Conference in view of the fact, which may be found in the minutes of our Conference. I regret that the parties making the beforementioned assertion, have not given any heed to what the Conference did in regard to the matter, but they must, or abide the result at the next Annual Conference.

There is now a few facts in relation to the church in 1845. I brought one half of the int the church and homes now stand on, and paid the bills, for which I never received a cent. The costing $1000, which we dedicated to the spiritual worship of God, and paid the larger part of the money. The Rev. J. M. D. Ward divided paying the balance, leaving the church clear of all incumbrance, with a membership of one hundred or more, and the church was in a very much embarrassed condition ever since the trustees was indebted, by one of our ministers, to mortgage the property, which I shall have further to say in the log lot, and from that time they had to pay the interest of $6000, and just before the meeting of the Conference, the mortgage was foreclosed and foreclosed the mortgage, and was allowed to take possession of the entire property. The church was sold for $6000 or $7000, and given to the use of the church they had just finished paying $1500 or $2000 for, with the interest,—and the trustees were compelled to buy in the property, they own nothing. These are some of the ill-fated circumstances of the church in Boston, and methinks there is a new church somewhere that ought to be seen to at once.

I have no Missions more to report, under my supervision, than I shall have further to say in my log lot, and from that time they had to pay the correspondence, and I owe the continuation of your indulgence until I finish my report, and I promise to give a little more to the story.

I am still working in the East.

H. J. JOHNSON.

For the Christian Recorder.

LETTER FROM CAMDEN, N. J.

MR. EDITOR:—As I have not written any thing for your valuable paper for several weeks, and thinking that I can devote my leisure moments to a better purpose than by reading, I do not see any reason why a few thoughts on the "government of children."

Some people believe in constantly chastising children, but I do not. I believe in moderate punishment, because it is administered in an improper manner. I wish to inform all such people that there are two ways of doing things, a right and wrong way.

First, I shall note some of the improper modes in the family and in bringing up children properly. Now all parents, we may say, desire their children to be strictly obedient to their commands. But, how shall they succeed in commanding, that the children will be inclined to obey, and love to hear them? This will also cause them to be respectful to their parents; and if forced to obey, will do it with reluctance. When we consider that they have tempers as well as we, can we wonder that they do not obey us cheerfully? For instance, let us imagine ourselves in the employment of others, and they should command us in a harsh, rude, or a contemptuous manner, would not our temper begin to rise? I think so. And if we did that which we were commanded to do, I think it would be done in a way that we would have undoubtedly done it, if we had spoken in a mild and reasonable way.

Again, parents should be careful how they encourage the presence of children, for in these days, children of five, six, and seven years, understand many words, and know a great deal more than they should for their own good. If you don't credit this, try them.

Again, parents should not suffer themselves to get into a passion with their children. I have seen parents suffer their children to play, and when a great deal of noise would accordingly provoked them, when they would hasten at them, and threaten to knock their heads off, the children knowing that they would not do such thing. Parents had better be careful in the future, how they talk to their children. Never say what you will not do, and what you will; it will be more than probable that your children will not mind so many bad words and tell such untruths.

I am very much pleased with children, but should be done in a mild and affectionate manner. Now if you wish to see your children mild, affectionate and good, be kind to them, and you love them. Show them a good example and they will love to be a kind manner, and you will not have to say that your children is the worst you ever saw.

If you have not done your duty properly, you should remedy that defect as soon as possible. If you do not succeed at the first or second attempt, adopt the motto of the little ant—"Try, try again." By complying with this motto, you are bound to succeed. You also have the assurance that you have done justice to your child dren, and performed your duty well.

By observing these rules, your children will bless you in your old age. Finally, and above all other rules, your children should be taught to respect the aged, and always protect and treat them in a kind manner.

More anon,

Camden, N. J., Jan 29th, 1866

For the Christian Recorder.

LETTER FROM SALEM, N. J

MR. EDITOR:—Quite a long silence, I presume my pen to address a few lines to your valuable paper, to inform its numerous readers that we still live.

As to science and improvement, we are nothing to our duty, and it is my humble opinion that in a few years we will stand second to none.

Now, Mr. Editor, I say, as a people, we have been in the back ground, for a long time, and it appeared to be a matter of uncertainty as to what the cause of it was. I believe we have as much talent among us, as any other race, and the reason that it was for the want of an energetic and thorough going leader. We have done more lately in a financial and spiritual manner, than the been done for several years.

It will be remembered that when the bishop-elect Rev. Turpin came, our people were greatly divided. Some of the enemies are known to you.

At this time there is a Christian feeling existing among the members. There has not been as variance for years, are now friends. So much for a good shepherd.

Through the energy of our elder, we held an exhibition in December last, which proved very profitable; and I must say we never had such a full house, or such a display of talent ever before in my knowledge, in Salem—at least in our connection.

The next scene off, was our ladies' fair, which was held for the benefit of our pastor. The moving circle was organized by Rev. Turpin, last year, which is doing a great deal of useful and fancy articles in so short a time. This was the first fair of the kind ever held here by the African race, and in making it a success by having a shepherd who is interested in the improvement of a flock, we are fast rising from the condition we were in. Indeed, many of our foreigners are surprised, and was allowed to take possession of the entire property. The fair netted the sum of $6000 or $7000, and given to the use of the church they had just finished paying $1500 or $2000 for, with the interest,—and the trustees were compelled to buy in the property, they own nothing. These are some of the ill-fated circumstances of the church in Boston, and methinks there is a new church somewhere that ought to be seen to at once.

I have no Missions more to report, under my supervision, than I shall have further to say in my log lot, and from that time they had to pay the correspondence, and I owe the continuation of your indulgence until I finish my report, and I promise to give a little more to the story.

I am still working in the East.

H. J. JOHNSON.

For the Christian Recorder.

LETTER FROM LOGANSPORT, IND.

EDITOR CHRISTIAN RECORDER.—My lot is cast among the conservatives of the dominant sect in this country. While we differ mainly in their animus towards the colored people. One class, being accustomed to pandering to the lust of oppression, have come to think that they are scarcely equalled by the most prejudiced aristocrats of the late system of human bondage. The other class, conscious of their equality with the black man's services to the country in its hour of darkness and trial, upon his efforts to secure his own freedom, and his claim to the same hopes of his aspiring manhood. Their creed epitomized, is simply this: "The black man has no rights which the white man is bound to respect." Unfortunately, this class is unanimous and powerful. Appealing to long-cherished and deep-rooted prejudices, to which they have learned to humor and increase the passions of its adherents, while it intimidates the advocates of better doctrines, exists a more enlightened perception of the rights of men.

The other class speaks hopefully of and for the black man. Having learned to know him by association of slavery, they have learned to respect, in a degree, the humanity of the slave and the race to which he belongs. The claims of gratitude are not forgotten. The early response of thousands of black men to the call of the country in the hour of need, their heroic resistance of the ingenuity and manhood of the rest at Fatterburg, Fort Hudson and upon other battle fields during the late rebellion, their ever ready acts of kindness to prisoners and their unfortunates of the Union armies, their unfailing friendship for the national cause, and the services they have rendered in a thousand ways, to bring about its triumph—have piled up a mountain of obligation which this class will never consider of, and which the storms of prejudice and passion cannot remove.

The effort to improve the condition of our race by its education, receives the sympathy of this class, and our new-born hopes can only be realized through its assistance. Help on their fulfillment, but we must wait. While we trust that this class recognizes our humanity, is grateful for our services, and sympathizes with some of our aspirations, it is also true, that very few, alas, how few!—seem disposed to confer upon us the rights of our manhood, secure the monuments of wholesome legislation, and the appreciation of our deeds, or break down the barriers which they, as well as we, have helped to rear. They do not invest with the influence of time, and the better systems towards us, which shall prevail with a large class of the dominant race.

Caution in the advocacy of our progress is of infinite importance. To-day here, to-morrow there is a vital necessity. The darkness of our long night has passed, and the day has dawned. Let us not, by unwise haste, obscure the brightness of its morning glories. With the political power of the country in the hands of our friends, we may look forward to the accordage splendor of our disenfranchisement. If in the bonds of our union, hope could scarcely see a ray of light penetrating the gloom which would accompany us. A little more patient waiting, and all will be well. Meantime we may best oppress our manhood by our deeds. Industry, virtue and economy are the best agencies for the strengthening of our cause. Let the black man once more become a model of moral deportment and enlightened culture, and his legal and political status will be as favorable as he could desire. Great difficulties lie in the way, and great self-denial will be required, but the end to be attained is worthy of our best efforts. A little band of colored people in this community have shown the path, and by great exertions are maintaining a church and a school. The effects of our efforts upon our white neighbors is easily discerned. They respect our humanity, even if they are not disposed to allow us its rights. The leaven may be trusted to work out the most happy results. If you consider any thing in this letter worthy of the attention of your readers, you are at liberty to publish it. Very respectfully,

CHARLES ALEXANDER.

For the Christian Recorder.

A LETTER FROM RATCHEL

BROTHER WEAVER:—A few lines from our town may prove of some interest to your readers in this place. The people are progressing some in your paper The people are progressing quite so well as can be expected The love of God seems to be growing cold in the hearts of each Christian heart. Prospects are brightening every day in our future, towards buying a church. The want now, is, for the Rev. Mr. Wm. Yes." The church can be bought. Our little city, Nenthan, I feel, will, or can show as much as any other place, Wilmington, Del., or here, as Indiana We have a society in our city composed altogether of females. The name of the society is "The Daughters of Bethel, Daughters of Zion." Through their instrumentality by giving festivals, they presented to the Board of Trustees, on the 1st of this month, the sum of twelve hundred and twenty-eight dollars, to aid in buying or building a colored church. The society is still a meeting on the 1st Tuesday in the purpose of re-electing their officers for the ensuing year, and hearing reports of the officers, of what they have done during the year. The last report was eight hundred and twenty-five dollars and eighty cents. Cash paid out of the society for the burial of the dead, was five hundred and fifty dollars and twenty cents. Cash on hand, four hundred and seventy-five dollars and sixty cents.

Cash paid out in 1866, for expenses of the poor and burial of one person, twenty dollars. Twenty dollars and fifty cents. Cash paid in the society, Jan. 1866, seventy-four dollars and forty cents.

Brother Weaver, don't you think with me, that female societies are a blessing both to the Church and to society, and can't Nenthen long of having faithful sisters as well as brothers? The result of the labors of the "Daughters of Zion" is indeed, cheering. I hope we will be able to use the same cheering words as do the sisters of Indiana. All we want is, "Yes, you have taken the property," and with the assistance of our sister societies and the "Daughters of Zion," the church will be ours; but further report to-morrow. We are regularly worthy of commendation, emanating from our young Uatha nony assistor writers, she did not attempt to deal with the subject, but has entrusted herself with portraying a scene of every day life, and so vividly was it presented in all its details, that we can fell ir nearly drew it, in opposition with the ideal, picturing to the mind the gorgeous reality, and as the reader perused, seemed to see fit ir nearly drew it, in opposition with the ideal, picturing to the mind the gorgeous reality, and as the reader perused, seemed to see fit ir nearly drew it, nearly correctly sighed and wished for more.

Two young gentlemen delivered orations, the "Queen Adelaide and Williams, both of which evinced an elaborate arrangement and conception of thought.

Those sessions present, very palpably, the fact, that the teachers of the Institute, Professor Gen. H Yashon and Miss Emma Worden, are thoroughly alive to their people, and are doing a work that is reflected great credit upon their efforts, in the restitution room. The school certainly deserves the patronage of our people.

EPISCOPACY

Our city has been favored with the presence of the active and energetic Bishop of the C. M. E. Church, who met here in council. All seemed to be in good spirits, notwithstanding the cold weather. Many were present from the city, and from the surrounding country, and gave an interesting account of his labors in Kentucky. Dr. Watts still continues his services in this town, although laboring under many difficulties.

THE REVIVAL

For which we asked our friends to pray, some time ago, has visited us with power, effecting great results Brother Under ood has been in the midst of the work, and Brother Harvey, aided by his able corps ministerious, Brothers Pash, Jones, and Knox, and, it is said, such an interest has been awakened in the community, as to cause the revels of a special visitation having been made by God's Spirit, with a view of entirely confounding all vestiges of sin from this Church, giving renewed grace and power to her ministers, and to bringing to her bosom the many precious souls who are yet in the world.

During the progress of the meeting, sinners, while listening to the preaching of the Word, would be found crying, in all parts of the house, for that "hime which should be a guide to their feet," and when united to the mercy seat, they would flock around it, filling it, and all the adjoining seats. Those were scenes of nightly conversions and God has been pleased to make Himself known as a gracious Saviour to many willing souls

And as we have listened to those "young children" talking of the goodness of their heaven Father, and singing the praises of their Redeemer, my mind has dwelt upon the thought that those were indeed the days when "God had poured out His Spirit upon all flesh." When shall we experience the realization of the Psalm sweetness with the Psalm spirit!

The same lively interest is still exhibited in the meetings. About six hundred and twenty-five have united with the Church, and there are hopes entertained that as many more will come to a knowledge of the truth, as it is in Christ Jesus.

I hear there is a disposition on your part to withdraw from the editorial department of the *Recorder*. Now, while I have not the slightest expectation of your doing so, yet I will say, if you have the interests of the connection at heart, and wish to aid in building up our people, thus confining the fruits of your past labors, you will continue the management of the paper which you have so ably conducted when surrounded by the most discouraging prospects, and when even friends frowned upon your efforts.

I think I speak the sentiments of the entire laity, and I doubt not but that the clergy will concur with me, when I say we are in favor of your being retained, even at the sacrifice of personal ease.

Hoping success may attend you, I am

Yours fraternally,

HARRIER

WESTERN THEO. SEMINARY,
January 29, 1866.

For the Christian Recorder.

CHAPEL DEDICATION

MR. EDITOR:—Allow us to state for the benefit of the friends abroad, that our Mission at Mount Olive, Del., was dedicated and added to the service of Almighty God on Sabbath last with the formal ceremony

About a year ago we predicted, that if economy was attended, we would have a chapel. And now we say, under the blessing of God, seconded, pushed it through. And we have not only decided been promptly, it would have given them the greatest pleasure to have witnessed the ceremony.

Long before the services began, the chapel was filled by the friends here, and those from Smyrna and Camden, Del., attended, and filled closely. The Rescuer Choir of Allen Chapel, Elder Shorter's charge, by invitation was present, led by Miss Lucy Shorter, Miss Caroline Alexander, formerly Sharp, assisted by Mr. J. C. Corbin, who presided at the organ. And, all we can say here, any thing short the combination of vocal and instrumental music, can form some faint idea of the happy result. The rising tide of the melodious notes, swelling in the morning rise, and softly descending upon the waiting worshippers, made the concourse say in the midst of their feelings of pause, it is good to be here, during the promised blessing, wait on the Lord. Surely God did dwell with us according to the text after Jerusalem was dedicated.

RECEIVING THE DEED, KEYS, &C.

(Bishop Quinn could not possibly be present.) My Elder stepped to the part of the occasion, and presented the deed and keys to Elder Shorter the keys, &c, with the remarks appropriate, and the response on the part of the Rev. receiver, and, if we mistake not, there could have been no one appointed to attend to this part of the affair, who would have exhibited more grace and ease than Elder Shorter has shown to it, than he referred to, and the impression made on that occasion will not soon be forgotten.

THE DEDICATORY DISCOURSE

was delivered by the Rev. Mr. Lee, pastor of the Columbus charge. (Text: But will God indeed dwell with us on the earth? Chronicles.) The Rev. Mr. Lee, gave a clear, forcible exposition of such an occasion. He out did himself, and surely my little mission was watered from above; and we trust that the seed sown will be borne in her little ones, and seeding each his evidence of acceptance. In addition to this, the speaker made a very interesting statement of the rise and progress of Methodism in Europe and America, and especially our church as a separate organization, and the relation of Bishop Allen and other worthies of our church. In short, our occasion lost nothing by the reverend gentleman's presence. We trust soon, but time would not admit;—abridgment was the order Here we leave the matter, hoping that his heart may be watered by that discourse, and such as he instrumentally watered others. Heaven bless such men.

THE COLLECTION

To pay the balance of indebtedness was taken in hand by Elder Shorter, and it is needless for us to say, the cash was forthcoming. There is something peculiar in collecting money, and we count Seattle it, or perhaps we should be more successful. Elder Shorter has some peculiar way of influencing the people to this point of giving, and a friend told me that he went there to see the formula of dedication, without any expectation or purpose of giving, as he had contributed to a collection on two occasions; but Elder Shorter just looked at him, and his arm almost unconsciously fell to his pocket, and he gave all he had with his. Such power of fascination he has. I do not think resides with any man west of Philadelphia, and we are glad it is so, and it is a proverb that our politicians may notice and an eloquent appeals for money to sustain large movements, but Elder Shorter must get the money. Here I must stop.

GENERAL REMARKS

Observations of the Dr. Life, have left impressions never to be erased, and our above have more the appointment have been rather different. But unto God be all honor for what our hearts have felt, and our eyes have seen.

Yours truly,

J. TOBLIN,
Pastor in Charge

Walnut Hills, Ohio, Jan 29th, 1866.

Poetry.

Our blessed Master kindly says,
"Give thy whole heart to me;
To those who first profess my cause,
All sins shall added be."

All those that love their precious Lord,
Will never cease to pray
That they with God, better part,
Nothing can take away

The Christian Recorder.

Philadelphia, Saturday, Feb 10, 1866.

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA.

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren—It affords us pleasure to inform you, that after nearly fifty years of the organization of our General Conference, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, on the corner of Saint Mary street, where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to so important an enterprise, see at once what such aboard and our organization will gain to help pay for this property?

We could not build such a house for that money, in any nothing about the ground, which fronts on two streets, may be valued at from $2,000 to $3,000 dollars. Here will be the place to minister to our young men in the printing business, and our young ladies in binding, paper-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to assist, that every dollar and all who are friendly to so important an enterprise, see at once what such aboard and our organization will gain to help pay for this property!

We could not build such a house for that money, in any nothing about the ground, which fronts

posed Seminary scene in for an equal share, at least, with Witherforce. In the spoils of what may be gathered for educational purposes. Let me hear from you immediately upon this subject.

J. P CAMPBELL.

WHAT I HAVE SEEN

I have seen the buds upon the trees in spring and the leaves as they were young and fresh from the hand. I have seen the flowers appear and the young fruit when they were gone, and the green grass growing bright and beautiful in spring. And I have seen the withered leaves, the dry and faded grass, and the decaying fruit in autumn. I have also seen a young child, beautiful and fair. It was full of life and play. And I have seen an old man, full of years, whose head was covered with white hairs. He leaned upon a staff when he walked, for he was very feeble I am going, quite young, but they tell me that man is like the leaves, grass and fruit, which come in the spring time, grow and flourish, but wither and fall to the earth in autumn. They tell me that childhood is the spring time of life; that children are like the green leaves, and the fresh grass, and the young fruit; and that old age is the autumn of life, and the aged are like the withered leaves, the dry grass and the decaying fruit. O, is it so! Am I to become like a withered leaf?

—Written for the Society, by

WILLIE L. KELSOE.

For the Christian Recorder.

LETTER FROM HARRISBURG.

MR. EDITOR:—Thinking it possible that a letter from Harrisburg might prove interesting to your readers, I set myself to the task of writing a few lines.

In looking over your columns, I notice some account of what is being done for the freedmen of the South—in almost every piece but Harrisburg. I would not have you think that, because we do not herald every effort made, we are not doing a short time ago, a company of ladies, commanded by Miss Lizzie C. Williams, (who, I will here take the opportunity to say, is a great lieutenant in doing whatever she can to relieve the wants of the needy, whether they be Jew or Gentile,) held a Fair for the benefit of the freedmen. It commenced on the 25th of December, and continued during the week. Although they met with opposition from many head, I learn that they realized quite a handsome profit, but are not sufficiently posted to tell the exact sum received

These young ladies deserve much praise and credit for this good work—especially their subscribed President, Miss Lizzie C. Williams. They have manifested untiring zeal in raising money, whereby to secure for our destitute brethren in the South the luxury of an education, of which so many of them are so unfortunately deprived.

We understand that the Sanitary Commission, composed principally of the solid women of Harrisburg, for the relief of sick and wounded soldiers, as there is no more in he case in this direction, are working for the freedmen, and to a short time expect to have a box of good and substantial clothing ready to forward to some of the proper agents, by their enterprising President, Mrs. J. L. Speese,—and being this associated with her in this good work, we are glad to say that nothing will be left undone in connection with this matter. There is a grand concert to come off in this city, on New Year, Mr. Editor, we are not asleep, if you even do not hear or speak often. The tortoise may not be asleep, if he shall be slow.

There is now in progress a Fair for the benefit of Mount Zion Chapel, West Harrisburg, which is a very neat building, and deserves a gaining notice

We have sent our representative to the colored Congress now assembled at Washington. The Carnett League has succeeded in establishing a school in the Fourth Ward, for colored children. We are here also colored schools under the care of successful operation,—something which the good people of Harrisburg could never until this time boast of.

There are various other very important improvements now under way, and in active operation. But we shall not trespass upon space which your good nature or your space by entering into a more elaborate detail of current events and things generally. Hoping to suffice for the present. You may possibly hear from Harrisburg again, before a very long time.

Yours very respectfully,

GRACE.

Harrisburg, January 29th, 1866

For the Christian Recorder.

LETTER FROM KEOKUK

Keokuk, Iowa,
January 16, 1866.

MR. EDITOR:—In it not out of a journalist, to look after the interests of our people, in a mechanical point of view? I read, in your paper, many articles from the speeches having been delivered by our intellectual citizens throughout the Union. Those addresses are all of one type, —all in favor of universal suffrage and equal rights.

I am more than gratified to see such a spirit in our people. I have a right to rejoice to see the contesting the right of equality in every thing,—including the right of suffrage and of testifying before the world, in order that we, as a people, may not be defrauded of our just dues.—We want, and are entitled to, the right of impeaching jurors, if any, of our own people, just the way, according to law, have a part, if not all, the privileges enjoyed by our white brethren.—This is indispensable.

But another indispensable necessity, equally solid to our prosperity, is that we engage, without delay, in agriculture and mechanics. The wide prairies of the west hold out many inducements to those who have a desire to engage in agricultural pursuits. If the people of the East would awake from their lethargy and come to see for themselves the beauties of the Western States, we are assured that they would not think of returning.

On these distinct prairies, where the heather and wild flowers display their quiet beauty, the emigrant settler, from the East, is not surprised, with axe in hand, to fell a forest, in order to prepare the way for the next generation to cultivate the soil. The Almighty has laid out these broad plains with not a stone or stump to stop the progress of the lumbeedsman's plow. A slight preparation of the soil, is all that is necessary to raise abundant crops of wheat, corn, potatoes, onions, sugar cane, barley, oats, hay, and other products, too numerous to mention. Now, we, as west mechanics and agriculturists, you we must here them, or we cannot, as a people, compete with our white neighbors, who will ever consider themselves our superiors, in muse queuers.

We west members shope carried on by competent colored men, and agricultural societies formed to look after the interests of the colored farmers Let your Eastern cities try the experiment with the youth, and, in my opinion, it will prove successful, and become a source of investment while bringing to the rising generation

ENTERPRISE

THE CROSS.

The moral, or spiritual cross, employed so frequently in the writings, sermons, sayings, and the solicitude of the blessed Saviour, in having voluntarily examined as such a life of agonizing, and shame, and such a cruel death as he endured, also, to denote the spiritual cross of repentance, self-denial, persecution, shame and suffering, which his followers voluntarily assume, when they enter a religious course of life, and which they are expected patiently to bear, until they arrive, in heaven, to a realizing sense of their fading glory. The cross, in this sense, remains to be considered. In this aspect, the cross of Christ is, perhaps, more frequently spoken of, as well by himself as by the evangelists and apostles. Matt. 16:24. "Then said Jesus unto his disciples, If any man will follow after me, let him deny himself, and take up his cross, and follow me." "If any man will follow after me, let him deny himself, and take up his cross, and follow me." "If any man will follow after me, let him deny himself, and take up his cross, and follow me." "If any man will follow after me, let him deny himself, and take up his cross, and follow me."

APPREHENDED LAWLESSNESS.

What! descend from the Sabbath!
Which God has bid us keep,
And sadly, by forgetful toil
Of Him, our sense, steep!

Thy will, the Lethe bear us
To every thing but sin!
Till rising—rioting—cheer us
As—Sunday may begin!

Oh! stop the supposition,
The impious thought abjure,—
God, lead us to salvation,
And thy commands adore.

Oh, save us from such sinning,
Nor let us deserve
Thy Holy Day—so wanting
To make it good—Thee grieve.

My soul weep drops of anguish!
That life so lightly spent!
Our nation, when I did languish,
A sad woe so sorely present,

Have sacrificed to Mammon
His sanctified be helping hand
To which He gave His word,
And found our enslaving land.

Oh, could we—as we groove Him—
The Sabbath—Thy Day—
Perish the thought—to leave Him
Or, His word's last and dear charge
Establish then thy claim

To your Sabbath service.
To keep unto God,
Belge, Father, God, among us,
For the sake of thy dear Son.

MRS. BOOKER.

AGENTS

The following named persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:

Mrs. George H. Fairweather, Jefferson City, New Orleans, La.

Mr. Armistead Saxon, (in connection with the elder appointed there to procure subscribers,) Mobile, Ala.

Rev. Nelson Pittsburgh, (in connection with the elder appointed to procure subscribers,) Natchez, Mississippi.

For the Baptist Church in Natchez, Mississippi, Rev J. S. Habersham.

May the good Lord bless the labors of these elder brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval. Speed to them!

If

INFORMATION WANTED

Of my brother Charles; last heard from ten years ago, and was New Orleans very much so.—Also, my brother Bob, who went to the army four years ago, since heard from at Winchester, Va —Also, my brother-in-law, Peter Pryor, belonged to Mr. Dameron, vic: Christe Copeland, Robert Damron, (often called Bob,) Peter Pryor, and Irvin Copeland.

I shall ever be grateful to any friend of humanity for any information given of the above persons.

H. P. RILEY,
New Alexandria, Westmoreland Co.,
Dec 23—3t Penn.

INFORMATION WANTED.

I desire information concerning my mother, Lucy Smith The last time I saw her was some six years ago, at a little place about five miles from Smithfield, Jefferson County. My name is Robert Whitley, and my sister's name is Agnes Smith I shall be happy to receive any information concerning the above named persons.

Please address

ARNOLD HENDRY,
Chester, Randolph County, Ills
January 23d, 1866

PENNSYLVANIA STATE EQUAL RIGHTS LEAGUE.

A special meeting of the League will be held at Harrisburg, on Tuesday, February 6th, 1866, at 10 o'clock. A. M. The Representatives appointed to represent the State at Washington, and the Delegates to the National Convention, to assemble, will make their report, and a memorial to the State Legislature will be adopted. *Other business of importance will be laid before the meeting.*

Every league or other Association connected with the State League is requested to send Representatives. Those not identified with the State League, are requested to connect themselves immediately, and send representatives also.

By order of the Executive Board,

WILLIAM NESBIT, President.

JACOB C. WHITE, JR.,
JAMES B. CLARK, } Secret'y Sec'ys.

Philadelphia, Jan. 24th, 1866. Feb.20.

INFORMATION WANTED

Of the whereabouts of Margaret Steward, wife of Otway M. Steward, better known in South Carolina as "O. M. Steward." When last heard from she was in Charleston, South Carolina, about the 8th day of January, 1866. She was then expecting to go to Abbeville C. H. She was formerly owned by William L. Venning, of St. Thomas' Parish, S. C., and her maiden name was McClean.

Any information will be most thankfully received by her husband, and may be sent to

O. M. STEWARD,
Dec. 2—3 mos Richmond, Va.

INFORMATION WANTED

Of the whereabouts of Harriet Johnson, wife of Henry Johnson, of Morton County, Va., formerly belonging to James Lewis Woodwell. When last heard from she was in Montgomery White Springs, Kenawha County, Va. Any information will be most thankfully received by her husband,

HENRY JOHNSON.

Feb.2—3w Mason, Mason Co., Va.

NOTICE

Jacob Galloway, formerly belonging to Samuel Clarke, in Staunton, Augusta County, Virginia now from Washington, D. C., is requested, for the sake of his children, Moses, William, Elizabeth, and Isaac are living and see this, he desires them to write to him at Wilmington, Del. Jan27-3m1

CONCERT HALL

Course of Lectures by the Second, Civil and Social Educational Association of the Colored People of Pennsylvania.

Prompted by the progress of freedom, the realization of the fourteenth article of Amendment, and the hope of greater enjoyment of human rights by the extension of the right of suffrage; also, as well as in view of the efforts of the rebellious and others are making to educate and uplift the Freedmen; this Association, in keeping with its original object, to see what it could do may possess towards aiding the same, would announce that steps have been taken to hold a course of lectures, for the winter, in Concert Hall, Saturday Hall, similar to the highly successful Course held by the same Association last Winter.

In selecting Speakers the Board has been had, not only to ability and eloquence, but to those who are deeply interested in the present great issues of the day, and who will justify the full recognition of human rights, irrespective of color.

In this movement we claim from the public who sympathize with the reforms herein, subsidized to the heartiest encouragement.

Feb 5th, Frederick Douglass, Subject—"The Association and its Lessons."

Feb. 12th, Wm. Lloyd Garrison.

Feb. 23d, Rev. Phebe Bowers, Subject—"The Problem of the Day."

March 1st, Mrs. F. E. W. Harper; Subject—"The Nation's Great Opportunity."

March 8th, Prof. Wm. H. Day.

March 15th, Hon. Wm. D. Kelley.

In addition to these the Committee hope soon to be able to add Maj. Gen. B. F Butler, and Rev. H. W. Beecher.

However, the Hall has been engaged positively for six Thursday evenings in succession, beginning with the 5th of February, 1866.

On account of which (or) speakers first named are positively engaged

Tickets for the course, (six lectures,) will be $1 50 each, and may be had at Rhees, Jr., & Co.'s; at Pugh's, 4th and Chestnut, of the Committee of Arrangements, or any member of the Association.

COMMITTEE OF ARRANGEMENT.

William Still, Chairman; U. B. Vidal, Jacob C. White, Jr.

Miss E. T. Greenfield, (the Black Swan,) has kindly volunteered to add to the interest of the Course, by furnishing appropriate music on each evening. Feb 3-6t

---

Marriages.

January 20th, 1866, by Rev W. H. W. Wesley, Mr. Chaney B. Howard, of Newark, New Jersey, to Miss Rhies Freeman, of Morristown, N. J.

Advertisements.

House of Application

FOR

COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for Sale or to rent upon reasonable terms, for the application of colored people, male or female who wish to obtain employment in the city, a large and desirable residence a situation should apply to her at

NO. 1718 SANSOM ST.

Jan. 26. 3t. *Philadelphia, Pa.*

W. P. POWELL,

ATTORNEY & SOLICITOR,

In the Adjustment and Collection of Claims against the United States.

OFFICES, No. 1 and 2 DOVER ST.,

NOTARY PUBLIC AND COMMISSIONER OF DEEDS FOR THE STATES of

Vermont. Massachusetts, and Connecticut.

Passports and Protections Secured.

Careful attention paid to the collection of PENSIONS,

BOUNTY,

BACK PAY,

PRIZE MONEY, &c.

And Real Estate Agent.

REFERENCES.

Hon. Horace Greeley, Esq. Gov. Wm. Buckingham, Hon. A. Bosch, Sec., Hon. Marcus Morton, Hon. Warren Walker, Esq., Ex-Judge Timbs, Col. Vincent Colyer, J. D. Steele, Esq., Rev. Harmon Lincoln, Samuel Shipton, Esq.

Jan. 20, 1866 tf

MRS. G. A. BROWN'S

INDIAN

AND

German Medicines

Have Known Millions in all that are afflicted with ANY DISEASE that is curable by Medicine, and they will be certain of obtaining relief, such as

CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS.

HEART DISEASE, TUMORS, PILES, GRAVEL, and FEMALE COMPLAINTS.

Pomverous Dropsy—such as the bite of a Mad Dog and Snake Bites; Cancers and Scrofula, Erysipelas, Tetter.

PREPARED AND SOLD BY

Mrs. G. A. BROWN, Indian Doctress,
NEWTOWN,
Bucks County, Pennsylvania.

Jan. 20-3m.

Emigrants to Chattanooga	Emigrants to Chattanooga
Emigrants to Chattanooga	Emigrants to Chattanooga
Emigrants to Chattanooga	Emigrants to Chattanooga

Offered by Parties A. 20.
Offered by Parties B. 20.
Offered by Parties C. 20.
Offered by Parties D. 20.

For 200 Choicest Sit., above Land.
For 200 Choicest Sit., Cheap Lots, (Healthy and Good.)
And 2—10 acre Corner of Norwich and Market Sts., 2—and 5 acre Lots, Cheap. Also, 2 Large Lots, Corner of Market and Norwich Sts., and Corner Lots and Corner copies of other lots for sale. Their stock is new, bright at the lowest rates, get up by the best workmen, and sold as

Wonderfully Low Prices
Wonderfully Low Prices
Wonderfully Low Prices
Wonderfully Low Prices

Our friends and the public are invited to call and examine our stock before purchasing elsewhere, as we are determined to sell at low rates.

EP Excursion Tickets Furnished.

Our Ticket Department,
Our Custom Department,
Our Freight Department,
Our Custom Department.

In connection with the stock established, where we have constantly on hand

BRIE FEATHERS	at 7 50 A. M.
MAIL TRAIN	" 9.00 "
PHILADELPHIA ACCOMMODATION, No. 1	" 11.00 "
FAST LINE	" 3.00 P. M.
FARMINGTON	" 5.15 P. M.
HARRISBURG ACCOMMODATION	" 6.00 "
LANCASTER ACCOMMODATION	" 6.00 "
FAST LINE	" 11.30 "
PITTSBURG AND ERIE MAIL	" 8.30 "
PITTSBURG EXPRESS	" 12.00 M.

And one guaranty to any connecting points southwestern to Chattanooga.

No. 200 Choicest Sit., above Land.
No. 200 Choicest Sit., Cheap Lots, (Healthy and Good.)
And 2 Fronts and Corner Choice Lots, Market Sts., (Desire) Pease & Co.

THE MASON & HAMLIN

CABINET ORGANS.

Forty Different Styles, Plain and Elegant Cases,

For DRAWING-ROOMS CHURCHES, SCHOOLS, &c.

$110 to $600 Each

They occupy little space, are not liable to get out of order, are heard in that they can be any way where by ordinary family means, all ready for use.

FIFTY TWO HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain many more endorsements.

ALSO

PITTSBURG AND ERIE MAIL | " 8.30 A. M.
PHILADELPHIA EXPRESS | " 9.00 "
FAMILY ACCOMMODATION, No. 1 | " 3.00 P. M.
PARKESBURG | " 5.15 "
LANCASTER TRAIN | " 12.00 P. M.
FAST LINE | " 3.00 "
FAMILY ACCOMMODATION, No. 2 | " 6.45 "
MAIL TRAIN | " 11.30 "
PHILADELPHIA ACCOMMODATION | " 12.00 M.

Two RUNDERED AND FIFTY OF THE LEADING MUSICIANS of the country, that its instruments of our make are THE BEST IN THE WORLD

We solicit our friends to give us a trial before purchasing elsewhere, as we intend to please, and will give them the worth of their money.

Sept. 16—tf.

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J ROWERS,

634 Lombard St.,

Has constantly on hand a full supply of the best

$1 PER BUSHEL

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. ——:—— *Cash and Buy.*

Dec. 7-tf.

THE

Masonic Gavel,

A MONTHLY MAGAZINE,

Devoted to the Interests of

MASONS AND MASONRY.

TERMS—$1.00 *PER ANNUM.*

Payable in Advance.

☞ All Communications must be addressed to

JOHN REAMS,

Post Office Box 116, Annapolis, Md

Dec. 1-1y.

$2,000 A YEAR

Made by any one with $15. Stencil Tools. Sample and circulars sent free. Address, with stamp, S. M. SPENCER, Brattleboro, Vermont.

Dec. 30—3m

THE

Indian Rejuvenator.

FOR

IMPOTENCY;

FOR

EXCESS IN INDULGENCE;

FOR

All Diseases proceeding from an Errotic Life.

Vitality can be restored with from four to twenty doses. Impotency, Sexual Excesses, Nervousness, and all diseases from the effects given upon receipt of residence. CURE warranted, or no pay.

DR. J. W. CREEK,
Corner of North and Penn'a Streets,
BALTIMORE.

Testimonial:

"I am grateful to Dr. Creek. Through extensive Southern travel, I was taken down with a severe attack of chills and fever. I applied to him, by the advice of a personal friend, and have only to state that I was cured in the shortest space of time.

"My gratitude alone prompts me to make this statement.

R. WATSON BRIDGE,
Late Lieut. Colonel Bridge's Battalion Confederate Cavalry."

Lockart"

Baltimore, Md., August 19th, 1865. Oct.14-6m.

E. MATLACK & SON,

FINE CLOTHING

ESTABLISHMENT,

No. 904 Market Street,

PHILADELPHIA

We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

now on hand

Ready-Made,

embracing every variety of Style and Material suitable for the season.

We have also on hand a full assortment of

Full and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH

Purchasers entrusting goods to our orders, so as to insure satisfaction in the purchase.

E. MATLACK & SON.

904 Market Street.

Oct.7-6m.

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 18, 1865, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTEENTH and MARKET Sts., (instead of Kensington and Penn Sts., as heretofore.

The Second and Third, Fourth and Eighth Streets and Union Line Passenger Railway Cars will run within one square of the Depot. Thirteenth and Fourteenth and Chestnut and Passenger Railways, connect with the Market to Lombard Passenger Railway, and the Pennsylvania Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, connecting the lower part of the city with the Depot. Passengers of each train, and other information can be obtained.

There cars are in waiting on the arrival of each Train to convey Passengers to the city.

On SUNDAYS—One train Harrisburg and Market Sts at 8 A. M., for Harrisburg and Intermediate Stations, and 10.30 P. M., with Sleeping Car attached, for Pittsburg. Mail Stages leave at 6.45 A. M.

The Pittsburg Express leaves daily (except Sunday) at 12 M.

The Fast Line leaves daily (except Sunday) at 11.30 P. M.

The Parkesburg Express leaves daily (except Sundays) at 5.15 P. M.

The Lancaster Accommodation leaves daily (except Sundays) at 6 P. M.

The Harrisburg Accommodation leaves daily (except Sundays) at 6 P. M.

All the Express Trains run daily, (except Sunday.) For full information as to fares and connections, apply at the PEARSON DEPOT.

JOHN F. VAILING, Jr., Ticket Agent.

Jan 20

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,

PROPRIETOR,

Corner of Bridge and Montgomery Streets,

GEORGETOWN, D.C.

No. 10 1-2 year

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price

CLOTHING HOUSE,

604 Market Street,

(Above Sixth.)

JONES,

One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,

Coal and Kindling Wood Depot.

No. 634 *Lombard Street.*

April 18—tf

SHROUDING

AND

LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and benevolent, and begs to say to the ladies of shrouding and laying out of the dead, she will give all needed satisfaction. Terms moderate.

No. 1026 *Barley street,*

Between Lombard and South.

Jan 27—3t.

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO 615 AND *NORTH SECOND STREET,*

PHILADELPHIA,

Where you will find skilful hands, the most superior instruments, and a long experience in the art. Pictures of every description made in all sizes, from a Cartes de Visite to life size in oil colors, and warranted to give satisfaction in every respect. Copying done in the most perfect manner, and at reasonable prices. Pictures taken in cloudy weather as well as in the most favorable days. Don't forget the number, 615 North Second Street, Philadelphia.

Dec 30—3m

JAMES C. CLARK, M. D.

(Eclectic.)

No. 618 *Pine Street, Philadelphia, Pennsylv'a.*

Mrs. Edith Mayhew,

No. 237 RASPBERRY STREET,

(3d door above Spruce,)

Takes this method of informing her friends and the public generally that she has resumed the business of Physician and Midwife, and hopes to merit a share of public patronage.

Having engaged at the business for years, she is fully prepared to meet any thing needful for the case, and to the very lowest terms.

The patronage of all is most respectfully solicited.

Cash Terms guaranteed.

To The Travelling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious Hotel

No. 1733 Addison Street,

PHILADELPHIA,

And have opened it as a Genteel

Boarding and Lodging House,

and will be happy to see all of my old friends, and as many more as may favor me with their patronage.

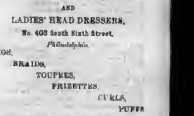
Your indulgence is respectfully solicited.

MRS. ANN E. FOSTER

N. B.—Hot and Cold Baths. Terms reasonable

Jan 27-1y

Hudson's City Hotel.



"I am going to Hudson's City Hotel. It is the Best and Cheapest in the City.

You can entertain your friends in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

Its Luggage Luggage or Behavior allowed in the House

Ice-Cream Saloon, and Bowling-Alley attached to the Hotel.

Nos. 28 and 30 Corner of Bath and Davis Sts., (Near the Harrisburg Depot.)

Baltimore.

Dr. B. HUDSON, Proprietor. July5—tf

OLIVE BRANCH

BOARDING HOUSE

No. 614 Lombard Street, Philad'a.

MRS. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or Pleasure) part of the city, to which council, there are 4 squares per cent to make her guests comfortable.

MRS. M. BENNETT,

HERB DOCTRESS,

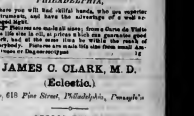
NO. 405 S. SEVENTH STREET, SHLOW PINE,

Is prepared to cure Timothy of the System. Without Fee. Consultation Free. Medicines Reasonable. Rheumatism, Diseases, Scrofula or King's Evil, Ulcers, Piles, Chills, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Erysipelas, Tetter, Erysipelas, Chronic Sores, Toothache, Gout, Chronic Diseases, White Swelling, Whooping Cough, Croup, Quinsy, Diseases, Asthma, Dyspepsia, Rheumatism, Purveying, and Female Complaints.

Ladies and Gents will give her personal attendance in any of the above diseases, and will guarantee a cure without the use of mercury. Her Indian appointments send 25 cents, for one and stamp, and inclosed her address.

Jan 27-1y

ORNAMENTAL HAIR WORK



JOSEPH C. MITCHELL AND SARAH M. MITCHELL

WIG MAKERS,

AND

LADIES' HEAD DRESSERS,

No. 403 South Sixth Street,

Philadelphia.

WIGS,

BRAIDS,

TOUPEES,

FRIZETTES,

CURLS,

PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY. OR CRIMPED

Braids, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BOSTELL'S CELEBRATED RUSSIAN HAIR RESTORATIVE.

A splendid preparation for promoting the growth of the Hair—restoring it when Prematurely Gray—Curing Dandruff, Humors, Scurf, Eruptions, and all Diseases of the Scalp.

Bostell's Compound Eradicator,

One of the most useful articles ever offered to the public for the extirpation of Moles, Warts, Superfluous Hair, Corns, Bunions, Chilblains, Ringworm, Tetter, Freckles, Pimples, Sunburn, Barber's Itch, Chapped Hands, Lips, and various other Cutaneous Diseases.

HAIR BOUGHT

Dec 30—3m

"Letters for Advertisements in the Purchase of Hair will receive prompt attention. Before and answer having the hair ready sold. Jan 20-3m

---

COAL! COAL!!

Cupping, Leeching & BLEEDING

ATTENDED TO BY

NATHANIEL I. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 7—3t.—2y

SHROUDING

AND

LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and benevolent, and begs to say to the ladies of shrouding and laying out of the dead, she will give all needed satisfaction. Terms moderate.

No. 1026 *Barley street,*

Between Lombard and South.

Jan 27—3t.—2y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

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PHILADELPHIA,

Where you will find skilful hands, the most superior instruments, and a long experience in the art. Pictures of every description made in all sizes, from a Cartes de Visite to life size in oil colors, and warranted to give satisfaction in every respect. Copying done in the most perfect manner, and at reasonable prices. Pictures taken in cloudy weather as well as in the most favorable days. Don't forget the number, 615 North Second Street, Philadelphia.

Dec 30—3m

JAMES C. CLARK, M. D.

(Eclectic.)

No. 618 *Pine Street, Philadelphia, Pennsylv'a.*

OFFICE HOURS:

From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA
From 5 to 9 P. M.

Address: Lexington, Missouri, Box 1, Drawer 47, Office, rooms, or elsewhere. Treatment and cure, without fee, of Nervousness, Spinal Affections, Chronic Diseases, &c.

Jan20—3m.1y.

NEW

FALL AND WINTER

DRY GOODS.

All the Latest Styles of

MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PLAIDS,
CASHMERETTES,
FANCY CLOTHS.

COLORED AND WHITE FLANNELS

Muslins, Drapery, and Furnishing Goods.

BALMORALS AND HOOP SKIRTS

Hosiery, and every variety of Fancy and Staple Trim mings and Small Wares, Notions, &c.

Under Clothing, and

GENTLEMEN'S FURNISHING GOODS.

All of which we offer at the lowest Cash Prices.

Call and see at the old stand,

S. SHORTER HAWKINS,

415 *Lombard Street, Philada.*

NEEDLES WILL BE

DR. J. W. CREEK,

Physician & Apothecary,

Cor. North and Pleasant Sts.,

BALTIMORE.

Prescriptions Carefully Compounded.

PURCHASED

BOOKS WILL BE

Poetry.

THE SNOW

We cut the few verses which follow from the *Red Book Journal*, N. Y. What is their origin, we know not; but if they were original there, we wish the good Unitarian who doubtless wrote them, much fewer as with something more of the same sort.

O, the snow, the beautiful snow!
Filling the sky and earth below!
Over the house-tops, over the street,
Over the heads of the people you meet,
Dancing, flirting, skimming along,
Beautiful snow! it is nothing wrong;
Flying to hide a fair lady's cheek;
Clinging to the lashes of her bright eyes;
Beautiful, how from the heavens above,
Pure and light and fickle as love!

O, the snow, the beautiful snow!
How the fairies gather and sleigh on the go!
Wearing always the unsullied white,
It plays in its glee with every one,
Chasing, hiding, and then in sight,
It lights up the face and it stings the blood,
Till you feel like a king, with a back and a hood,
Made out of the handsomest fur that grows,
To keep off the wind and the heart in a glow.
To autumn it is strange and beautiful snow.

How the wild crowds goes roaring along,
Hailing each other with hoarse welcome,
How the gay sleighs, like meteors flash by,
Bright for a moment, then lost to the eye!
Ringing, ringing sleigh bells,
Over the crust of unbroken solitude,
Here on pure hills where the fairies build,
To be trampled in mud by the crowds rushing by—
To the fairies and me, forever the language of frost
Till it bleeds with the ills in the human breast.

Once I was pure as the snow — but I fell;
Fell, like the snow flakes, from heaven to hell;
Fell, to be trampled on filth of the street;
Fell, to be scoff'd at, and spit on and beat—
Pleading, cursing, drinking to die;
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and loving the dead.
Marvel! God! how I falls so low!
Once I was pure as the beautiful snow!

Once I was fair as the beautiful snow,
With a fair form and a heart to match the glass
Once I was loved for my innocent grace,
Flattered and sought for the charm of my face.
Father, mother, sister, all,
God and angels I put by my fall.
The vestal wrinkle that grew shivering by,
Will take a wide sweep lest I contaminate it;
For all that is or or about me, I have
There's nothing dead that is as beautiful snow.

How strange it should be that this beautiful snow,
Should fall on a sinner with no where to go;
How strange it should be, when the night comes
again,
If the stars and the ice-track my desperate brain!
Pointing, freezing, dying alone!
Too wicked for prayer, too vile for love,
To be heard in the crash of the crazy town,
Gone like the ghost of the snow's waning moon
To rise and to die in my terrible woe.
Will it be cold as a shroud of the beautiful snow?

The Family.

GUTS IN HARNEY.

BY A. L. O. E.

"Now, father, I want to talk you something," exclaimed Willy, as he entered the room where he rose from his house, after joining, or seeming to join, in the prayer that his parents had been offering aloud. It was the custom of Matthew Blane to pray morning and evening with his son, for the family was small, only Willy and his father, the latter of the day, and the second peopered like the one who had left them for ever. Not that so soon have forgotten his daily bread as to daily prayer as his food.

"Too much to be mighty hold in all me," observed Willy, by which he meant that the whole of his son's attention had been given to the prayer.

"Well, you can, father, as I'm going abroad, I was thinking how useful it should find one of those leathern purses with holes and strings and all complete, and a place for the paper and the change. Do you know where I can get one? I'm very cheap and I thought, father, as a parting present, Aunt would not mind buying me one."

Matthew Blane gave a little dry cough. "You're quite in earnest in wishing for the one?" asked he.

"Of course I am," replied Will, a little surprised at the question.

"A good deal more in earnest, perhaps," observed his father, "than you were a few minutes ago, when you asked for pardon for sin and forgiveness, and food for both body and soul."

"Well, to tell the truth, father," said Will, "my thoughts will wander a bit while I am say ing by prayers."

"Saying my prayers," repeated Blane, half to himself; "it is the word that is used in the Holy Scripture prayer is not praying. You ask God for one thing and manage as soon as you have a duty; but you don't look in return as answer, as you did when you told me you wanted a purse."

"O, father, it's so different!" cried Will.

"Ay, it's different, I grant ye that," said Blane, slowly stirring the fire as he spoke — "it's different to ask for all that we have to get from One who alone has power to give or to take away all that we have. I suppose it is the fancy for a trifle that you could very well do without."

"I did not mean that," said Will, coloring "but is there any harm in asking for what I think heaven would intend to the progress of such poor creatures as we are"

"There is, my scholar! that makes so much void in prayer," observed Blane, looking the sight fully into the face. "We do not take God's word as to would that of a fellow-creature whom we suspected. Does He not say again and again in the Bible what ought to encourage us to pray with confidence? *Whatsoever ye ask of me, believing and, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?* There are many and many promises like that, which will be fulfilled to every one who go, if they were made by a friend upon earth. And if promises are not to be relied upon, we may look again into the Bible, and see if it is not full of examples of answered prayer."

"But that was in the old times," observed Will.

"God ever changes," replied Blane. "He is the same *yesterday, to-day, and forever.* The arms fathers stopped to listen to the cry of the poor, when he walked as a man upon earth, now listens with the same love and pity to those as God in the heavens. But then, prayer, to be answered, must be offered in faith — in the belief that the heart must be sworn in earnest."

"It is difficult to pray from the heart," said Will.

"Ay, the best of us used to say, with the first disciples, *Lord, teach us to pray.* And we may not need to ask for the *Spirit of grace and supplications*, to help us to pray as we ought."

"But, father," said Will, with a little hesitation, "I don't see how those who pray best get so much more than those who don't pray at all. If I were to ask God now to make me very rich, and pray with all my heart and soul, do you believe that he would send me a fortune?"

"He may be, my boy," answered Matthew Blane; "for God might see that a fortune would do you more good and good, so he has it to give in many before. If you ask me for poisoned food, I'd not give it, however hard you might beg — I'd not harm ye even to please ye! But what I say, and what I'll stand by, is this: God grieves to his praying children of that they ask for fish, if in reality is a blessing that they ask for. He may keep them waiting awhile, to try their faith and their patience; but he never forgets their prayer. They have to take but exactly what they would think best for themselves, if they would see all things as God knows. And when in a happier will find them — I'm sure that they *all* will — that of answers as proper."

"Even to desire that may seem to us unduly and little. I'll give you an instance, my lad. One fact will often get further than many words in the way of convincing. I'll tell you what happened not very long since to our Bible-woman, Lucy May."

"What was it, father?" asked Will.

Lucy had a ring that she dearly prized, because it had belonged to her own mother, who was dead. I doubt if there was any thing that she had that she would not sooner have lost than that ring. Lucy, as you know, is employed, like many another in large towns, in selling out poor, wandering sinners, and trying to lead them to the Saviour. There was a girl — a young woman was Emily — who seemed specially to take to Lucy, and even agreed that she would go one evening with the Bible woman to a meeting for prayer. He was on the very day, if I remember aright, on which Lucy was to receive her wages, as the two were together in Lucy's little room, there came the postman's knock at the door. Off started Lucy in haste, for she expected a letter. And even among those were one, bringing her news of her mother, who was ill. No wonder that while in the poor Bible woman's room lonely spelling over her letter, she forgot that in the room in which she had left the girl Emily there was her ring, lying on the window-sill where in her work-box — a work-box that was not locked.

"Ah!" exclaimed Will, "that was a forget-me-not, I'm sure, and Lucy prized it as much as I do them!"

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"Lucy might have expected as much," cried Will; "she should have made her leave have such a temptation to her. Why was she so careless, pray?"

"I'd now it must have been her anxiety about her mother, and the worry of the letter," answered Blane. "Anyway, it added one to the list to her trouble when she found that the girl whom she had loved to pity and to pray for was not such a thief, and that, instead of going to the prayer-meeting as was intended, she went away to one whose whole aim was to lead her from God and the ring, which she declared knowing my thing about."

"Didn't Lucy tell the police?" asked Will.

"No, she didn't do that; but she followed the track of the wretched girl; she would rather put up with her loss. And so were years in vain," added Blane, "till could a poor Bible-woman afford to spend time and money that she had been taken, that she might be made up by hard work, or by the kindness of friends; but who could restore the ring, the promise of her mother, that she could Lucy kept to God again that which she had valued as such?"

"How, indeed?" exclaimed Will. "To have cast one little drop into the thousands and thousands in the endless pawnbrokers' and jewellers' shops in the town of London — it would be unheard, as the saying is, like searching for a needle in a haystack! Don't would-n-even expect to take up a ring thrown by it into the Thames! What did poor Lucy do?"

She took it to God, my boy; she laid her troubles before God. She and a friend if she have prayed had, I dare say, many a time used yet their words didn't go one way and their thoughts another, the three of some one that I know of!"

"But did Lucy ever get her ring back? that's the question," asked Will, who did not like the turn the conversation was taking.

"Lucy prayed, and she got what hear. No policeman followed that miserable thief; justice did not rage over her heels, no one knew her herself is, that pawnbroker's shop she had charged the stolen ring; but it was as if the hand was followed by Lucy's prayer; that was so active in her hearty; go where she might, she could find that with her."

"What was the surprise of the Bible-woman when, about three weeks after the ring was lost, Emily came back of her own accord, with a look of shame and sorrow! She had found that the pawnbroker shop out of business; her conscience was so troubled by the sin that she could not rest till she had restored the ring which she had stolen. Bright glad was Lucy to recover her treasure, and all the more glad because she knew that God is no answer to prayer. While she was engaged in the pawnbroker's shop, the pawnbroker-deed in the Bible-woman's room, of slipping away unseen."

"Well, I'm glad," remarked Will, "there was some good left in her, or she would not have come back. But I'm sorry you told me that story, father."

"Not for about nine months, I think," said old Blane; "and then she showed — no, that's not the word — God willed that they should meet in the street, and that Lucy should see the girl. Lucy, more anxious, I take it, to recover her treasure than to punish the thief, was enabled to receive her ring. Kindly sweet that she was ashamed to see the Bible-woman, and to confess that all. She then told Lucy, and after inquiries showed all about the truth that she had come to gone with five shillings in her hand to the lodging where she had stolen the money and the ring, to give them to the poor woman in part payment of what she had taken. Lucy had, however, left her lodging, and poor Emily could not confessed that she had been rather glad at not finding her out, as she had not the courage to bear the thought of meeting the woman whom she so deeply wronged. Emily therefore left the five pounds to pay back as much as she could of the money. Lucy would not take the shilling."

"No; she had not the heart to do that. She showed the poor penitent girl the way to her own heart, and she had the comfort of seeing her now her. I can't say — I don't know," added Blane, "whether Emily now continues to pray, is a new life, and given herself to her Saviour, but I know that she has been deeply moved by God, and that the Almighty heareth prayer. He who touched her heart with shame and sorrow could one touch it with faith and love. I don't prayer — yes! I could worship in the Bible-woman and the poor thief to heaven."

"Father," said Will, gravely, "I never before thought that prayer was so real a thing; I never looked for an answer."

"Mark those telegraph wires stretching near the street," observed Blane, who was fond of illustrating his ideas by the means around him; "you can't see the message that is carried along those wires, but you know that it is there and recognize its use. So, know that we are removed, though quite felt, like you and me, nearer heaven, by prayer. You don't think, as I look at those lines, prayer is like a wire that connects us with the throne of God, and with the Saviour and his message by it. But there are those who think that prayer is useless, her, Will, whether we ask for earthly blessings, or better gifts for our souls, we must ask all in the name of the Lord Jesus Christ. It is only for his sake that the Almighty stoops to listen to the prayers of poor sinners such as we."

Will sat silent for several minutes, turning over in his mind what he had just heard from his father. Matthew Blane was the first to speak.

"And now, my lad," said he, "you and I will go together to buy the case which you want. It may serve to remind you sometimes of what we have been talking over this morning. To will find them — I'm sure that they *all* will — that of answers as proper."

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Science and Art.

ACADIZE AND THE AMAZON.

A great degree of interest is felt among us generally in the results of the scientific exploring party to the Amazon, with Agassiz as its leader and chief investigator. Extracts from private letters and full reports in finding new species of fishes have already been made public. The field of exploration is probably the widest in the world, for the Amazon and its tributaries drain a continent. We have all been made from childhood that the Amazon is the greatest river in the world; but it is probable that few, even of scientific men, are familiar with its really wonderful characteristics.

We are going to throw together a few of the facts of the case, hoping that they may prove at least and of its surpassing interest. It is the largest river in the world. More properly, it is the largest system of rivers, for no great river is single, but a system made up of many parts. The main waters of the Amazon are supposed to represent a distance of more than four thousand miles in length, and it is probable that the estimate is not certain that the head-waters of the Missouri will be found to be longer, if not greater in its immense difference. The Amazon is made up of a vast number of rivers, and streams, rising on the eastern slope of the Andes, and flowing so near that when the river, at the junction of the Madeira, is more than a mile wide, it is driven by a third of a mile wide, and rolls a deep, strong current, capable of floating navigable steamboats. It drains a region of country scarcely surpassed in fertility by any other upon the five hundred square miles.

The Missouri-Mississippi is supposed to drain a little over one million. It has twenty large rivers as its tributaries. The largest of these, the Rio Negro, is about two thousand miles in length, and streams above 1 a month. The amount of information which has been gained by the exploring party, so far from being the only thing of value, is but a small part in comparison with the immense stores of knowledge which will be gathered from the Amazon valley. The geology of the country is almost entirely unknown. The botany is but little better known. The zoology is but a beginning, but we know that alligators are very numerous, and that the Amazon is the home of the manatee, or sea-cow, and of the dolphin. We know that the Amazon is the home of the largest species of fresh-water fishes, and that the Amazon is the home of the largest species of fresh-water fishes, and that the Amazon is the home of the largest species of fresh-water fishes, and

THE CHRISTIAN RECORDER.

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Poetry.

THE YEARS TWELVE CHILDREN.

JANUARY, wore sled guard,
As he on Lapland sped by the way,
Watches the moor, and shivering sighs,
As the cold blast his cheek defies;
Or, huddled underneath a blaze,
Sits praying for the Regent days.

FEBRUARY, bluff and bold,
Of Saxon lineage, across the cold:
And with his brows, too stormed,
He makes the hours enough do his warmed.

Rough MARCH comes blustering down the road,
In his wrath bend the county's goad;
On, with a curse, and angry heat,
Scatters the seed o'er the dark waste.

APRIL, a child half tears, half smiles,
Tips field and plain, with primal wiles;
And laughing 'neath her mother hood,
Seeds the wild violets in the wood.

MAY, the bright maiden, singing goes
To where the saucy hawthorn blows,
Wreathing her busy brow to hide
Lest'ning the simple village bride.

JUNE, with the mower's scythe face,
Moves clover field apace,
And fast his crescent sweeps the grass on,
Or ere again from where the lark has flown.

JULY—the farmer—happy fellow,
Laughs to see the corn grow yellow;
The hay's ready to hasten up
From its night bed, as from a cup.

AUGUST—a lady of this way,
Through golden waves at brook a'day;
Or else in vogue, adled with cares,
At sunset bends to possibly bower.

SEPTEMBER, with lab'ring hand,
Heaps home piles of every kind;
And seats into the wind in storm
All corns and fruits that will not warm.

OCTOBER, a maiden old
Passing with tough leather from the cold;
Round cheeks, and lips of red,
A Hebrew's talk on every bow.

NOVEMBER comes before the fates,
Dimmed and forgetting the sun's rates;
Wonders the bins enough are strong now,
And breaks open old memories.

DECEMBER, fat and rosy, ruddier—
His old heart warm, and garbed his sides—
With kindly wool for good and ill,
The observer for the frosty cold;
Laughing at snow, upon the hills,
His doors, and so he does it, stay.

Chambers' Journal.

For the Christian Recorder.

WHY DO WE EDUCATE?

Every man should be educated. From every quarter of the land, from persons in every position, we hear the expression, "I want to educate my children." From young and old we hear remarks which impel to the belief that education is regarded as of priceless value. Parents are willing to make great sacrifice to secure the intellectual culture of their children, and will cheerfully sight addition to parental pride to learn that a darling child gives promise of intellectual greatness. What a feeling of delight is experienced, when to speak, that her children may enjoy advantages that were not dreamed of in her childhood's days.

And leaving personal hopes and pride, and taking a wider view, we find statesmen, legislators, the men and best of the land, deeply interested as though personally engaged in the work of teaching. The pulpit, the press, the lecture-room, all are enlisted in this great work of the education of the youth of the land. The interest evinced is truly of a parental character.

Born of a philanthropic spirit nurtured by large-hearted reformers, improved upon by practical educators, receiving unanimity the sense, yet adopted as the waste of all classes of the youth of our State, our school system is indeed admirable. And when we take into account the many benefactions of the dead—myself—the children who are dependent on the public schools alone for intellectual culture, we exclaim, stupendous!

And when we proceed further, and examine closely, and scrutinize details, we are unable to decide on whom the greater bread belongs to those who devised the plan, to those who built the edifice, or to those who control this compliment of moral machinery.

And our query is, *wherefore? Why do we educate?* What is our aim in inviting upon our youth this profession of mental culture? When we have accomplished, by means of the common school, all that is requisite to fit our youth for the enjoyment of the social circle, and the lot of maturity, is the object of education accomplished? Is there no higher aim than this, nothing beyond this? Is the mind of the notice complete when the result is a thoroughly trained human man? Are the intellectual faculties the only ones to be cultivated?

As much as we think and talk about education, do we realize its intimate connection with the soul as well as with the intellect? Do we not too often ignore moral training and devote all our time to the development of the intellect? And in this we should be? True, we know that our position in this life depends much upon the amount of intellectual power we possess, and the intellectual culture to which we have been subjected; but *what* is this life, is *man* we learn out of our moment the eternal interests of our youth? They are committed to our care, and God requires of us that we train the soul for him which he is identified as from the present or similar method in the condition of that particular child, as the Christian thereby, &c."

Now, my learned friend, with his logical reasoning, forgets the rule laid down by Christ and his Apostles; "Whatsoever ye would that men should do to you, do ye likewise, saith the Lord, and teach not the wisest things and I will receive them."

Mr. Editor, it is a positive fact, that all evils are forbidden in the house of God by our Saviour. And still my friend is willing and trying to keep the people in Charleston, Camden West, and its vicinity, in favor of the modern evil. In fact, a great many in the above world who are opposed to the meetings, though I admit there are people who would make a sacrifice of religion in the way I alluded to above. They are like Judas, or something similar, who would sell their immortal souls for money.

The Question is more or less attended with evil consequences. The Christians in Canada have built houses of wood, brick, and stone to worship in, and without the aid of the meetings. They generally need agents to ask for money, and they very often get it too,—that is similar to my plan. Now, if what I say is true, why our next children to ask support for ministers. My friend says the people in this country take a different view of the matter than they do, or they are justified? I say, that tolerance and long forbearance will bring any religious departmination from disorder, especially when they are on well meters. My friend says it is as natural for children to seek amusement as to seek food for life to live comfortably. Amusement is a good and wiser heads in this clause I understand him to mean that ten meetings in churches are especially for the amusement of children. I can't understand the greatness, that ten meetings are sowing good seed and ploughing the ground, and it is an axiom of every farmer, brian and brunette will inevitably spring forth.

As to Job's children boasting in their elder brother's house, and the feast of wine, which Job and Job rent his mantle, and shaved his head, and mourned because of the sows of the death of his children. So the Lord did not bless that act of theirs

I have intruded upon your valuable space, but allow me to say, as to my going to an evening to supply God's word, I am not aware of any active religious and moral instruction, and as the evening is coming, when I can give him a little brother; I am convinced that Mr. G. C. Cooper would deliver one of his brilliant and pathetic lectures on the piety and present condition of the African race in America, for the benefit of needed in a ten meeting. But, I am sorry to say, the children avoided the gentleman. So in accordance with a command of God, the meeting of death, and could only proceed at their pleasure.

Two meetings are as well

SUFFRAGE.

A Delegation of Colored Men at the Executive Mansion. Their interview with the President and his speech.

WASHINGTON, February, 7th.

The delegation of colored representatives from fifteen States, now in this city, were to-day invited, to urge the interests of the colored people before the Government. Their interview with the President this afternoon. The delegation consisted of

Frederick Douglass, of New York; George T. Downing, representing the New England States; Lewis H. Douglass, son of Fred Douglass, and William H. Matthews, of Maryland; John Jones, of Virginia; Sella Martin, of the District of Columbia; A. J. Ray ner, of South Carolina; James Needy, of Georgia; Rev. J. M. Gloucester, of Virginia; William Whipper, of Pennsylvania; John Wynn, of Mississippi; Rev. J. W. Loguen, of Syracuse, New York; Rev. Henry Highland Garnet, of Washington, and Rev. Alexander Crummell, of Washington.

Frederick Douglass, of New York, addressed the President, saying:

We appear before you by the Excellency to make known with pleasure the respect which we are glad to feel for the Government, and for the duties you owe us Magistrate. It is needless for you to know that we are a people, and that we are here meeting as friends. We should, however, have been more than human if we had not felt that the ten year already much burdened and valuable time. But we have another object to call you. We are not here to equality before the law. God hath made it by opening a Red Sea. The Declaration of Independence brought the same. We came to you to be the sense of the United States, and to ask you to secure to us those who have unjustly won into manacles on their bodies by force and violence. We have been unmolested by close legislation, in States called free. The colored people of the States of Delaware, Maryland, Virginia, Alabama, Florida, South Carolina, North Carolina, Virginia, Maryland, Pennsylvania, New York, New England States, and District of Columbia, have specially delegated us to come to you. We are here by their solicitation, acting determined hope, that we may not succeed with our representations and persuasive, but then we wish to enforced with appropriate legislation. This is our desire. We ask for it intelligently, with the knowledge and conviction that the fathers of the republic, in framing the Constitution, never intended that they should be protected in their rights in citizens and equal subjects before law.

We are Americans—native born Americans. We have been here from the first days of the nation to the world, and bearing not doubtful record on this point. On this fact, and we will not argue it. We have been here and have won our home. We see no emancipation of color or race in the Constitution of the land. It knows no privileged class, and therefore we shrink the idea that it can be fully enfranchised, but only here in this District, but throughout the country. We are compelled to come to you to say they love that this will be rendering to us less than our just due. And granting we have any country or the individuals, that claim to enlarge our rights and feelings. It has been a long time since we have had the right, and we need as a license, as it were, or as apology for any measure of the Government. We are a class of one's rights, if disrespect for our color and race. We are not here to ask favors, but to ask what is our due. We are not here to ask favors, but to ask what is our due. We are not here to ask favors, but to ask what is our due.

Mr. Douglass then read a letter from Senator Sumner, in which he said that he was unable to be present, but would be glad to see the President, and would do all in his power to secure the rights of the colored people.

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Mr. Douglass then read a letter from Senator Buckalew, in which he said that he was unable to be present, but would be glad to see the President, and would do all in his power to secure the rights of the colored people.

Mr. Douglass then read a letter from Senator Willey

The Christian Recorder.

Philadelphia, Saturday, Feb. 17, 1866

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the experience of our beloved Church, we have at last succeeded in purchasing a house and lot, to a good location, for our Book Concern and paper, the 12th Place street, Philadelphia, for which we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to so important an enterprise, see at once what each church and congregation will give to help pay for this property? We could not build such a house for that money, to say nothing about the ground, which fronts on two streets, and may be valued at about $1,000 dollars. Here will be the place to educate our young men in the printing business, and our young ladies in book-binding, paper-folding, and the selling of books, &c. We also desire in future all who are friendly to the enterprise and feel interested in the benefit of their names, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express, or P. O. Box, 2016, Philadelphia, Pa., as a free will offering.

REBEN WEAVER, Chairman.
S. SAYRE,
J. M. MITCHELL,
R. P. GIBBS,
W. MOORE,
dec16 1 ap25. H. G. RHODES, Committee.

OUR CHURCH ORGAN

The CHRISTIAN RECORDER is now in its sixth year. Its success in the past and its present flourishing condition afford much encouragement to those who have watched with anxiety its infantile struggles, and may be justly regarded as a solid evidence that our people are learning to think, and that they are making an improvement-rate with the favorable change of surrounding circumstances. Nearly all believe that a newspaper published by the energies of such a body as our Church is an addition of strength to its ministry.

Our Church organ is calculated to produce a oneness of feeling throughout the entire Connection, which alone makes concentrated effort possible. It should be the medium through which to publish view the entire elements, inspire hope by chronicling the success with which God is constantly blessing us in our divine mission, suppress fiction by words of timely warning, diminish the members in doctrine and church polity, and by constant action nurse the cause of religious and moral improvement.

While the interests of the Connection ought to be considered of primary importance in the CHRISTIAN RECORDER, it is not intended that the interests of all the colored people in this land of every creed and section shall not be held as secondary importance. Our Church organ, like its predecessors and cosemporaries, will, no doubt, as it often has at present as a mark of effort, criticism; and we invite it, and hope to earn it to our pride. Those interested in the success of the CHRISTIAN RECORDER will be kept fully alive by striving to render it eminently less liable to criticism. The most effectual way of doing this is to SUBSCRIBE AND GET OTHERS TO SUBSCRIBE, and forward the cash in advance. We shall be able to employ superior talent, improve our typographical form, systematize our arrangement, and make our Christian organ a model witness of useful intelligence—a powerful instrument of reform, and a safe guide of public opinion.

We labor to avoid unprofitable controversy or hasty expression of opinion, as well as that tendency to impugnement and misrepresentation which denominational or sectarian papers are frequently prompts. We are fully impressed with the belief that a religious newspaper requires the watchful influence of Christian piety in the editorial chair, as the Church requires it in the pulpit. Our columns invite the literary efforts of all who are interested in the elevation of their race and mankind; and it is hoped that no one will hide thoughts that would do good or encourage a fellow-being. The publication of the CHRISTIAN RECORDER, is a powerful means of aiding our people in the grand and stupendous work of rising out of the condition of a race of heathen tyranny and prejudice have placed us; for it goes to the members of the National and State Legislatures, to those who have controlling influence in the community, to those who are our enemies, from one end of the land to the other—intelligible, convincing facts, and Christian publication-able, it presents our case and pleads our cause. Therefore, we tremble when we view the consequences dependent upon our exertions, and only hope because we have faith in God, and in the people, who, lighted by His smile of favor, are stretching forth their hands."

THE PRESIDENT AND THE COLORED DELEGATION.

We have published, in another column, a full account of the interview between President Johnson and the recent delegation of colored men who visited the city for the purpose. The simplicity of most of the cities doubtless weboden so, but to order that our readers, living far away from great cities may be informed of the affair, we print it to be our duty. We see now no longer in doubt as to the views of the President in relation to Negro Suffrage, and the loyalty which we desired he opposition to it. He assigns two reasons: First, That the General Government has not the power to grant it. Secondly, That, if granted, it would cause a war of races. The reply of the colored delegation so successfully controverts the assertion of the President, that it will be at the expense of right and justice, if his views are adopted by any of his fellow citizens. Governor Curtin, Governor George Downing, and the dignified, sagacious, and statesmanlike manner of Frederick Douglass on the occasion of this interview certainly make to feel quite proud of our race. Mr. Douglass seemed to blend the grand oratory of Tallyrand and Seward with the fiery leader of Thompson and Garrison.

We infer, from the President's remarks, that it would not be distasteful to him if he would celebrate. "Oh, no, Mr President! We are not going to do that. We are going to fight it out on this line, if it takes all the generations yet to come." We are struggling for the supremacy of an idea, that is not only necessary to our existence, but that of our brethren in Africa that is, *the unity of races—the brotherhood of man.*

The United States is the greatest nation on the face of the globe, and the richest fruits of her self-reliance, shall soon be found on the Pacific coast, from whence it shall march over the Eastern hemisphere, illuminating, resounding and growing grander. Thus, if the question "Whether the white and colored races are live side by side, on terms of political equality, without detriment to the former?" be decided against us here in America, it is decided against us in the whole world; for American influence is destined to be predominant every where. Let it be decided in this country that the colored man is so much the inferior of the white man by nature, as to totally unfit him for political association, and it is against what shall have been set down as unsentimental.

To concentrate the colored people of the South, as a party in favor of them, in particular State or territory, giving said State or territory equal right with each of the others under the Constitution, is a movement that involves not the least connection with wicked prejudice. It ignores the gross principle which gives or sacrifice to the government, which was so impressed in the word, *homogeneousness*. Similarity of color is no more necessary to homogeneity than similarity of hair or form. Can the government drive four millions of colored men from the bosom one of the country? because their heads make a hole in the ground, and a small number from each white? (using the classic diction of Garret Davis, of Kentucky,) declaring them to be unfit to work and to be among the dead, and to go to the ballot box; and then with consistency sit down in the hall of the House of Representatives and legislate for the supremacy of the proscribed people? Could their feeling that would drive them from the homes of their birth and the graves of their fathers be trusted, to give them the protection and footing in the courts of justice that are enjoyed by the new State of Nevada? Let us insist upon right and justice, and if God is with us the decision of votes, or the sword of peace may without its atonement, so let it be, for even then the great question will be unsettled. The millions of the black South in America, States and of Africa, to when we are in number last as "a drop in the bucket," will continue to struggle for the recognition of the great ides of Universal Liberty and Equality before the law.

METHODISM AMONG THE COLORED PEOPLE OF SAVANNAH, GA.

This city seems destined to be the greatest stronghold of the African Methodist Episcopal Church, in the South. From the time of the organization of the Church in 1846, when the Rev James Lynch, the former superintendent of the South Carolina Missions, which we has a few days after the capture of Savannah by Gen Sherman, to the present, the people have been unswerving in their fidelity, and their zeal and liberality have been as great as their efficient missionary Elder at that point, Rev A. L. Stockford, is perhaps too busy to keep us well posted, which we regret. But from the many private sources that Brother Stanford has collected, during the past three months, thirteen hundred dollars to build a new church, and the accessions to the membership are numbered by scores.

Recently his charge has been blessed with a mighty shower of the Holy Ghost—over one hundred and thirty penitents were bowing around the altar on a single occasion. Methodism among the colored people will not be content to let the banks of the Ogeechee with temples consecrated to the service of our God. We cannot look to Georgia without a earnest heart; the mournful wail responds want the light of Divine truth, and we trust that the roof-marks of the itinerant heroes of Methodism will soon be seen on every high way, from the Chattahoochie to the sea.

EDITOR'S REQUEST

We would most respectfully ask that the secretaries of the Annual Conferences of the First District will furnish us with their address and also send us a copy of the minutes Inquiries are frequently made in reference to the different Conference Districts which are most conveniently answered by the secretaries. We therefore hope they will favor us by sending in their address.

FREEDMEN'S SCHOOLS

The New York Freedmen's Relief Association has twelve teachers and seven hundred pupils in the District of Columbia; four teachers and one hundred and thirty-eight pupils in Newbern; thirty-nine teachers and two thousand and one hundred and one pupils in Virginia; forty-four teachers and two thousand three hundred and twenty three pupils in North Carolina, including four schools from which no returns reports have been received, and which will swell the number of scholars to reach at least two thousand; seventy-four in Georgia, twenty-two teachers and one thousand eight hundred pupils in Florida, one teacher and sixty pupils in Louisiana. The Association has extensively in the Atlantic Seaboard States. Two orphan homes support one hundred and fifteen children. In all, eleven thousand two hundred and ninety five children are under instruction by the teachers of this Association.

OUR GENERAL BOOK STEWARD ON A TOUR SOUTHWARD

This faithful officer of our Church, whose enterprise and ability have given the Connection a *Book Concern* that is paying institution, has gone Southward, and expects to visit Baltimore, Washington, Norfolk and Richmond We know that the pro-ed popularity of Rev Rev Weaver will insure him a hearty welcome, and we shall be pleased to learn that those cities have given him at least one thousand dollars towards paying for the new building which has been purchased for the publishing department of our wide-spread Connection.

SOCIAL, CIVIL, AND STATISTICAL LECTURE COURSE

It is with much delight that the public hail the commencement of this course of lectures, which cannot fail to greatly increase and encourage us. They come amidst, for our hearts are throbbing with anxiety, and many unselfish bosoms studied how and depart doubt. The array of talent could hardly be excelled, and we congratulate Messrs. Still, Vidal and White on their admirable selection

The lecture of Mr. Douglass on the 8th inst., "The Assassination and its Lessons," was full of telling sentiment, and great moral and political force, expressed in that chaste and eloquent diction and with the masterly oratory which has won for him a world-wide fame All should study it.

The next lecture by Wm. Lloyd Garrison should call out such a multitude of our people as would show a grateful recognition of his services

SEND YOUR CHILDREN TO SCHOOL.

Probably there are no stronger evidences of parental love than the sacrifice which some of our people make, and change their children's condition, and yet there is general complaint in many of the cities and towns of southern states, that many of our people neglect to educate their children in the schools, or else they send them irregularly *It is lamentably true.*

There must be speedy improvement in this direction; the time demand it, and we shall make true the predictions of our enemies and disappointed the hopes of our friends if we do not. It is gratifying to know that many of our ministers are urging the people to be faithful in sending to their children, and it is painful even to hear that some are indifferent on the subject. It is hoped that the day is not far off, when every Church, through her ministers, shall nobly make the cry, "Educate! educate!" ring loud from the housetops, over the people's hall, school houses everywhere shall be crowded and the march of intellect quickened and made glorious. There will be a will there is a way" sentence a truth that should encourage those to make an effort who are the most unfavorably situated.

MEMORIAL EXERCISES AT THE CAPITOL IN HONOR OF ABRAHAM LINCOLN

Washington and Lincoln were born in February. Had Mr. Lincoln lived to see the 12th of this month, he would have attained the ripeness of age It was fitting that the memorial exercises held by joint resolution of both branches of Congress, were held on the 12th anniversary of his birth day. A more august assembly was never convened than met on this occasion Not only was the whole nation there, but almost the world was there in the persons of distinguished representatives.—The historian of this nation, like George Bancroft, delivered an address on the life and character of our martyred President, that made a profound impression. Though trained in the rough school of the world, he manifested the greatest honor to Mr. Lincoln for his love of liberty and justice. While the name of Abraham Lincoln is cherished in the hall, justice, truth and liberty shall find a welcome home.

EDITORIAL CLEANINGS

Mr Benjamin Brewer writes us a very interesting letter from Atchison, Kansas, stating that John M Langston, Esq., the able colored lawyer of Virginia, will receive in that place at not long since, in which he urged the colored people to get education and wealth, and to aim at social position. Mr. Brewer's first letter from Kansas to our paper. We welcome news from the far-off State, and hope to hear from Mr. Brewer often.

Rev. W. Morris writes from New Haven, regretting that the Church does not enjoy greater prosperity, and speaking highly of Rev W. W. Grimes, the former pastor. Have patience, my brother; be faithful, and "God will be with you, and victory with God

Rev W. H. Wimber, pastor of the A M E. church, Norristown, N. J., informs us that the Ladies' Union Sewing Circle of that church, of which Mrs. Mary Bowers is President, assisted by Mrs Julia Thompson, Vice-Presidents, Mrs. C Freeman, Treasurer, and Mrs. Harriet Salters, Secretary, held a Fair in Washington Hall for the benefit of the church, from which they realized the sum of $104.35,—making a profit of $60.73.

Farthenia Deep writes from West Jefferson, Ohio, stating that the colored people of that place have established a school, and rented the house of one of the citizens for this exigency action, and that they have a flesly educated colored teacher, who has passed the School Board Examination.

We have received a copy of a very able and eloquent speech delivered by Mr. J. T. Mahoney in Indianapolis, Indiana, on the occasion of the celebration of Freedom's Birth-Day in America. It contains many highly impressive passages and is indeed worthy of perusal. It ought to be profitably published, did our crowded columns of this week allow.

Rev. Peter J. Stanford, of the A. M. E. Church, Boston, writes that Rev. Dr. H. Ames, the pastor in charge, has been holding a series of meetings with great success, and that the Church is growing in numbers.

At Montgomery, Alabama, the small pox is making terrific ravages among the freedmen.

The colored people of Columbia, S. C., have bought a lot of ground for $700 It is proposed to build a school house on it. Rev. Richard H. Turner, Chaplain U. S. Army, gave a course of lectures there recently The receipts from the last lecture were $115, which was appropriated to paying for the lot.

Mrs. Frances Ellen Watkins Harper is expected to lecture in Philadelphia shortly. She is a succinct republican and impressive power as a speaker. This lady comes from a talented family. Her uncle, the late Rev Wm. Watkins, was until 1850, a free man, who died at Hayti, was distinguished as a first-class orator, and a bold advocate of colored men's rights. George Watkins, another son, has rendered great service as a teacher of youth in Baltimore, and is now one of the best educated ministers of the Baltimore Conference. John Watkins, another son, is known to fame as a poet, musician and artist

Six of the Southern States have passed before laws for the freed people, which the military authorities have been compelled to set aside.

Gen Sayton estimates the number of children now being educated in South Carolina at six thousand

Rev T. W Lewis, the faithful missionary of the M. E. church, has been appointed a Presiding Elder for the District of South Carolina and Florida.

Rev B. M. Cain is building a very large church in the city of Charleston, and is superintending a mission that numbers in thousands

Major Martin R. Delany and Captain O. S. Wall are still in consultation at United States officers, and are on duty in South Carolina.

Rev. John M. Brown, one of the most prominent ministers of the A. M. E. Church, was a member of the Legislature which framed, and published, and ornamented extensively,—not a word, not an intonation, not a gesture, which is not studied. They give the impression that we appeal in many of the cities and towns of southern states, that many of our people neglect to educate their children in the schools, or else they send them irregularly *It is lamentably true.*

There must be speedy improvement in this direction; the time demand it, and we shall make true the predictions of our enemies and disappointed the hopes of our friends if we do not. It is gratifying to know that many of our ministers are urging the people to be faithful in sending to their children, and it is painful even to hear that some are indifferent on the subject. It is hoped that the day is not far off, when every Church, through her ministers, shall nobly make the cry, "Educate! educate!" ring loud from the housetops, over the people's hall, school houses everywhere shall be crowded and the march of intellect quickened and made glorious. There will be a will there is a way" sentence a truth that should encourage those to make an effort who are the most unfavorably situated.

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For the Christian Recorder.

LETTER FROM REV. W. H. WIMBER

(*Continued from last week*)

I left Richmond December 25th, and arrived in Raleigh, N. C., on Thursday night, and found at 64 o'clock I found Rev Brodie still in his charge, and enjoying good health. I spent my Christmas in Raleigh. It was a time long to be remembered. This was the first new year the people here had enjoyed They had the privilege of assembling in their own house, under the section-hammer and sold or hired to the highest bidder.

On the following I preached to them. The Lord was with us, and the people were greatly rejoiced

In the afternoon Rev. Brodie delivered a discourse on the subject of marriage—text, "And the Lord God said, It is not good that man should be alone." I think this was about the arrangement.

The blessings emanating from the sacred life

Although the weather was bad, yet the house was full on this occasion, and the spirit was truly and twenty minutes The discourse was of such a soul-inspiring nature, that it will not soon be forgotten. Brother Brodie truly knows when to give a word in season.

In the evening—being New Year's eve—a watch meeting was held in the church, commencing about 9 o'clock I preached the first discourse, and was followed by several of the local brethren. Brother Brodie preached the second. After preaching we continued up to the time of the old year going out and the new coming in, when Rev. Brodie pronounced the benediction. After singing, we all united in silent prayer, while each one engaged for a blessing. The fire was burning brightly, and many exclamations of rejoicing were heard all over the house. The new year having made its appearance, one of the local brethren led in fervent prayer, after which was sung, "What a happy new year," while there was a general shaking of hands, and many a hearty wish expressed for each other's welfare. The meeting was one of great interest. It was kept up until ten o'clock, when all were dismissed, and all returned to their respective homes.

I was received with more than ordinary kindness by the people of Raleigh. The very distress and suppers which I was invited to in company with their pastor, confirmed me of their genuine hospitality. Their tables were laden with the many good things gotten up on holiday occasions. It would have done credit to any of our northern tables, where the people have acquired literary all their lives. In no sorry sight those people are still somewhat oppressed by their former masters.

They charge such enormous rents for their houses, and are endeavoring to carry out the argument that the colored people are not able to take care of themselves. This will be poor encouraging the current, hoping for a better day.

The vehicle hire are very bitter. It is dangerous for a colored man to venture on alone at night, and in the surrounding country is indeed genuine even in daylight.

No where that I have been are the labors of a minister apparently more appreciated than are Rev. Brodie's, in Raleigh His charge is a very responsible one indeed.

I also visited the various schools while in the Capital of North Carolina. They only opened them on Monday, instead of the day after (after enjoying a vacation of over a week) and had not arrived yet, to fill their places in the school-room. I think, on account of the want of mind, there were 300 attending the school, and my experience in teaching children tells me, that they were making progress, and that their heads are not too thick to learn.

I had the pleasure of saying a few words to them while present there, and also to pray in the literary corners, and it did me much good to see how they appreciated my little "chit-chat" to them.

On Friday, January the 5th, I left Raleigh for Greensboro'. Rev. Brodie came with me as far as Gilbert, where he held quarterly meeting, and came on to Greensboro' on Monday evening, and preached on Tuesday evening

I found trouble in getting into the church, but after giving the proper information, all readily consented. I have a few people here, and God has been visiting them with gracious revivals, and seals manifest that they are fired of sin, by seeing forward to the anxious seat for prayers, and by their bold confession of Christ as a Saviour like us, on account of the night-school, as we hold our meetings in the school-house.

The Lord has blessed us to the end, and there are still about fourteen or fifteen mourners.

My church numbers about 175 members. We have a Sabbath-school kept up by the Friends Quakers. Mr. Conrad (a Quaker) superintends this with a number of other schools

Our Sabbath-school is under the charge of Mrs. Mary Coggins, Miss Brown, Miss Hill and Miss Everson. These ladies deserve great credit for the manner in which they have conducted the school. There is an average attendance of about 200.

We have also a fine Sabbath School of over 200 scholars under the charge of Mr. Wilson.

Greensboro', N. C., Jan 30th, 1866.

For the Christian Recorder.

LETTER FROM REV. C. TAYLOR

Springfield, Illinois.)

Feb 1, '66.

Dear Editor:—Doubtless many are expecting what has become of me. Well, having received an appointment from our beloved Rev. Bishop, Daniel A. Campbell, I am serving as one of the duties of my charge here. Our first quarterly meeting was blessed by a refreshing shower of the Holy Ghost, which I trust was enough to the faith of their Saviour. I published and distributed the Minutes of the Indiana Annual Conference, and have now a prospect of preaching for them, excepting from three brethren. I beg leave to urge upon the brethren the great necessity of prompt payment of dues. For the past two hundred dollars yet remain to be forwarded to me. I want the money with which to refund to the Book Concern, and cannot do without it. I hope that this call will be most cheerfully responded to

We continue to improve both temporally and spiritually We have been holding a protracted meeting, which has resulted in sixty-one accessions to the church—fifty-three adults and eight females.

The gallant 28th Regiment U. S. C. T. recruited at this same place, and forty-five of them have made a profession of religion. This is very encouraging.

Our second quarterly meeting was an occasion of great interest. No less than one hundred and ten persons took part in the communion service. Among these adults were baptized at the same time.

One infant was also baptized, Our membership is 196.

Our people celebrated the first of January with great enthusiasm, and were favored with an able address from Rev. Wm. Troy, of Windsor, C. W.

We expect to procure a stone parsonage in the Spring. Our people are willing to co-operate in the work of the attention of our people. God and our friends strength us. My faith is in Him, and I am not ashamed. I believe we shall yet get our rights.

Yours as ever,

Wm. C. Taylor.

For the Christian Recorder.

LETTER FROM THE GENERAL BOOK STEWARD

On last Friday morning, at a quarter past 9 o'clock, Rev. Dr. Lee left Philadelphia, and arrived in Baltimore, Md., at 5 o'clock, P. M. Leaving Baltimore, we arrived at Washington a little after 6 o'clock Wending our way to the residence of Brother Wright, we found all well, and learned that Bishop Payne had taken up lodging at our old home, No. 15.

We desire to complimentary the President of the Baltimore and Philadelphia Railroad Company, for having promptly set eastern right on the road, so regards the travelling of railroad ladies and gentlemen over the same Having previously been informed by the conductor of the train, we were on our seats, and should not, or need not, ride in the smoking car, if they did not choose to do so. This he gave us to understand, in language that could not be mistaken, and our trip down was a triumphant attestation of the sincerity and truth of his statement, as we were treated as any other respectable passengers. We are perfectly satisfied that the managers of those roads where so much partiality is shown, and where our people are imposed upon on account of color, have no honor lodge of the fact, until it is laid before them by some person or persons of character. There sense of propriety touch them that if a colored person has a first class ticket, they have no right to assign him to the front car, where all the lowest blackguards prefer, as a general thing, to ride. Therefore, we repeat it, that we are grateful to the President of the Philadelphia and Baltimore Railroad Company, and hope that the good Lord may abundantly bless him, and prolong his days.

On Friday night, after our arrival at the capital of the nation, we to the Davis Hotel, where we met Mr. Downing, the Delegate of the New England Freedmen's Aid Society, whom we delighted, we looking very finely. We also met Mrs Gorsas and daughter, who are boarding at the above Hotel. This is said to be a first-class hotel. Our next visit, on the same evening, was to the Presbyterian Church, of which the Rev Mr. Gurley was pastor. The house, at that evening, was delivered by the Rev. Thos. Miller, of Philadelphia, on the subject of "Love." We were sorry to find that there were so few present to hear Brother Miller What we heard of the lecture was very good. We learn that he is to preach or lecture in the Baptist Church this week

On Saturday morning, the 10th inst., we visited the Senate and House of Representatives, but we found that the House was not in session on that day. The House, however, opened at 12 o'clock, and the other at 2 o'clock, on which the charge of the clerk room of the House, and in also the barber of the same, secured for or a position on the floor of the House, where we had a tull view of the speakers. We stood there for nearly five hours, and heard the opinions of the orators on the 13th of the amendment. We are sorry that we did not get the names of the first two speakers. However, one was a true Democrat, and the other a Republican, whose views are the same as those of the President. The next speaker who obtained the floor was the Hon. Mr. Grimes, a Democrat in habit, a native who spoke for nearly three hours on the reconstruction and suffrage, holding the House almost in a perfect thrall. He handled the President without gloves, in a most masterly manner. Mr. Williams is a second Charles Sumner. When he rises to speak speaking, the whole house, galleries and all rang with applause. He is a most splendid scrap and about hands. Such speeches as Hon. Mr. Grimes delivered Sumner, Stevens, Kelley, Wade, Williams, Julian, and the other nonbalancing men in the Senate and House of Representatives will be forced to make a notice from senate to aforementioned, and if the notice will not learn a lesson from the glaring facts as they are, we will be glad to give it to our own.

We had the pleasure to shake hands with the Hon. Judge Kelley, Hon. Mr. Williams, and a number of others to whom we were introduced. What a change! Six years ago, we would not have been permitted to have stood on the floor of the House not listened to members of Congress, nor even to have had a seat in the galleries But "God moves in a mysterious way, his wonders to perform." The world moves by telegraph, while it still continues to progress, stages and cars.

On Sunday morning, having made arrangements with brethren to preach, we filled these as follows: At 11 o'clock, for Rev. B. W. Moore's church, and at the close of the pleasure of visiting the Sunday school in the morning before services commenced, and we spoke to the little ones. At 3 o'clock, P. M., for Rev. J. J. Herbert, Georgetown.

Brother Herbert is a faithful worker in behalf of the cause of God, and has been blessed in God that all our preachers could see as Brother Herbert does, and take the same amount of interest in the cause of God, and souls of mankind.

At 7½ o'clock, in the evening, for Rev J. D. S Hall, of the Union Bethel. This church was full to overflowing, and many went away. We would just say to those of our readers who have never been in the capital of the nation, and do not know the way to get to the Union Bethel Church, on the day, of which we have been speaking, were very severe—each appointment being from a mile and a half to two miles apart. So this is the way we spent our Sunday.

THE CITY CARS

Are unlike those in the City of Brotherly Love. In this country man is the horse, man pays the car if he choose, take hirsest wherever there is a vacant one, and not a word said. We are satisfied that, where people are willing to do as they please, they will show that privileges for manner inclines. But when they use their all are not willing to do as they please, they will show that privileges for manner inclines. But when they use their all are not willing to do as they please, they will show that privileges for manner inclines. But when they use their all are not willing to do as they please, they will show that privileges for manner inclines.

Our people celebrated the first of January with great enthusiasm, and were favored with an able address from Rev. Wm. Troy, of Windsor, C. W.

We expect to procure a stone parsonage in the Spring. Our people are willing to co-operate in the work of the attention of our people. God and our friends strength us. My faith is in Him, and I am not ashamed. I believe we shall yet get our rights.

Yours as ever,

Wm. C. Taylor.

LETTER FROM THE GENERAL BOOK STEWARD

On last Friday morning, at a quarter past 9 o'clock, Rev. Dr. Lee left Philadelphia, and arrived in Baltimore, Md., at 5 o'clock, P. M. Leaving Baltimore, we arrived at Washington a little after 6 o'clock Wending our way to the residence of Brother Wright, we found all well, and learned that Bishop Payne had taken up lodging at our old home, No. 15.

We desire to complimentary the President of the Baltimore and Philadelphia Railroad Company, for having promptly set eastern right on the road, so regards the travelling of railroad ladies and gentlemen over the same Having previously been informed by the conductor of the train, we were on our seats, and should not, or need not, ride in the smoking car, if they did not choose to do so. This he gave us to understand, in language that could not be mistaken, and our trip down was a triumphant attestation of the sincerity and truth of his statement, as we were treated as any other respectable passengers. We are perfectly satisfied that the managers of those roads where so much partiality is shown, and where our people are imposed upon on account of color, have no honor lodge of the fact, until it is laid before them by some person or persons of character. There sense of propriety touch them that if a colored

For the Christian Recorder.

WELCOME TO THE COLORED HEROES.

Mr Editor:—The colored citizens of Terre Haute will give a grand reception on the 20th U. S C T.

The regiment formed in line in front of the A M E. Church, and then marched by companies a few squares to the front of the Centre House. They were addressed in terms of thrilling eloquence by Rev. Henry Bridges, Messrs G Gbaree and M Anderson. When the speaking was ended, they marched some distance to a fine, commodious hall, where a splendid collation was served up. Great enthusiasm prevailed among the citizens of Terre Haute.

The colored people here are progressing, and feel that they are to work out their own destiny.

Henry Walker

Terre Haute, Ind., Jan. 27th, 1866

NOTICE.

Jacob Galloway, formerly belonging to Samuel Clarke, in Staunton, Augusta County, Virginia now lives in Wilmington, Delaware. If his children, Moses, William, Elizabeth and Isaac are living and see this, he desires them to write to him at Wilmington, Del. jan27-4m1.

CONCERT HALL.

Course of Lectures by the Social, Civil and Statistical Association of the Colored People of Pennsylvania.

Prompted by the progress of freedom, the ratification of the Constitutional Amendment, and the hope of greater enlargement of human rights by the extension of the right of suffrage; this, as well as in view of the efforts philanthropists and others are making to educate and uplift the Freedmen; this Association, in keeping with its original aim, to use what influence it may possess towards aiding the cause, would announce that steps have been taken to hold a course of lectures, (six or more,) this Winter, in Concert Hall, similar to the highly successful Course held by the same Association last Winter.

In selecting Speakers, regard has been had, not only to ability and eloquence, but to those who are deeply interested in the present great issues of the day, namely, impartial justice and the full recognition of human rights, irrespective of color.

To this movement we claim from the public who sympathize with the reforms herein alluded to, a hearty encouragement.

Feb. 9th, Frederick Douglass; Subject—"The Assassination and its Lessons."

Feb. 16th, Wm. Lloyd Garrison.

Feb. 23d, Gen. Carl Schurz; Subject—"The Problem of the Day."

March 2d, Rev. F. E. W. Harper; Subject—"The Nation's Great Opportunity."

March 9th, Prof. Wm. H. Day.

March 16th, Hon. Wm. D. Kelley.

In addition to these the Committee hope soon to be able to add Maj. Gen. B. F. Butler, and Rev. H. W. Beecher.

However, the Hall has been engaged positively for six Thursday evenings in succession, beginning with the 8th of February, 1866.

On these evenings, the (six) speakers first named are positively engaged.

Tickets for the course, (six lectures,) will be $1 50 only. Single tickets, 25 cents. To be had at Pugh's, 6th and Chestnut, of the Committee of Arrangements, or any member of the Association

COMMITTEE OF ARRANGEMENT:
William Still, Chairman; D. B. Vidal, Jacob C. White, Sr.

Wm. E. P. Greenfield, (the Black Swan,) has kindly volunteered his aid to the interest of the Course, by furnishing appropriate music on each evening. Feb. 3-tf.

INFORMATION WANTED

Of my brother Charles; last heard from ten years ago, and was then at New Orleans very sick.—Also, my brother Bob, who went to the army five years ago; last heard from at Wilmington, Va. Also, my brother-in-law, Peter Pryor, who was sold few years ago to Florida. Also, my brother Irvin; was sold twenty years since at Charleston, Va. All, except Peter Pryor, belonged to Mr. Donovan, viz: Charles Copeland, Robert Dansom, (Pryor called Bob,) Peter Pryor, and Irvin Copeland.

I shall ever be grateful to any friend of humanity for any information given of the above persons. Address,

H. P. RUSAY,
New Alexandria, Westmoreland Co., Pa.
Dec. 5-tf. Pa.

INFORMATION WANTED

Of my children Martin Asa Watson and William Daniel. I last saw them in Virginia, in the custody of Jas Dillard.

My name, at that time, was Lockey Garland. I have since married, and my name is now Lockey Jones.

Persons possessing the desired information will please address

LOCKEY JONES,
A. M. E. Church,
Natchez, Mississippi.

NOTICE.

Members of the INDIANA CONFERENCE who are in debt for Minutes of the session of 1865, will please forward the amounts of their indebtedness to Rev. WM. C. TREVAN,
District Book Steward,
Springfield, Ills., Box 851.

SPECIAL MEETING

Of the Pennsylvania State Equal Rights League

Bureau, 717 Sansom Street,
Philada., Feb. 1st., 1866.

To the Colored People of Pennsylvania.

Fellow Citizens:—The Executive Board of the Pennsylvania State *Equal Rights' League* has ordered that a special meeting of the *League* be held in the city of Philadelphia, on Tuesday, 13th inst., at 10 o'clock, A. M., for the purpose of taking into consideration matters of vital interest to us.

The delegates to the National Equal Rights' League will make their report, and a memorial to the State Legislature will be adopted. *Other business of great importance will be transacted.*

Delegates have been appointed to present our claims to citizenship, and to urge the adoption of the Amendment to the Constitution of United States, which will forever, prohibit legislation against any people on account of race or color, and even from the statute books throughout the land all such legislation now existing. They will proceed to Washington City, and having performed this duty, will report to the special meeting at Harrisburg.

Auxiliary Leagues throughout the State are earnestly called upon to send their delegates to the meeting. Localities where no such Leagues exist, are requested to form Leagues immediately, connect them with the State organization, (as provided for in the Constitution) and send their representatives to confer upon the matters which relate to our political well-being, that the voice of the people of the whole State shall be united to urging the adoption and enforcement of such laws as shall guaranty *"Justice and Enfranchisement without regard to race or color."*

Return Passes Free will be furnished by the Secretary at the meeting, to all members of the League who have paid *full fare over the following* Rail Roads: Philadelphia and Reading, Philadelphia and Erie, (except between Harrisburg and Shamokin); Penna. Central; Broadtop Railroad and Susquehanna.

By order of the Board,
Yours for equal rights.
WM. NESBIT, President.
JACOB C. WHITE, JR. } Secretaries.
CHARLES B. COLBY. }

NOTICE.

A GRAND EXHIBITION

By the Sabbath School of the A. M. E. Union Church

Will take place at that church on Wednesday and Thursday evenings, 31st and 25d inst. The exercises are of such a character that no one who has the cause of education at heart, can afford to be absent. Mr. A. Derris as the trainer of the children for the occasion, is an additional guarantee.

Rev. B. F. Gibbs, is pastor of the church, and Mr. James K. Turner, Superintendant of the school, beg the patronage of the public on these occasions.

Tickets for the two entertainments 40 cents.

jan27-3t

AGENTS.

The following named persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:

Mrs George T. Barrwander, Jefferson City, New Orleans, La.

Mr. Armstead Seaton, (in connection with the elder appointed there to procure subscribers,) Mobile, Ala.

Rev. Nelson Fitzhugh, (in connection with the elder appointed to procure subscribers,) Natahez, Mississippi.

For the Baptist Church in Natchez, Mississippi, Rev J. S. Habershan.

May the good Lord bless the labors of these dear brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval. Speed to them!

ST. JOHN'S DAY

PHILADELPHIA, Dec. 27th, }
A. D. 1865; A. L. 5865. }

At the Annual Grand Communication of the R. W. Grand Lodge for the State of Pennsylvania, A. F. M., the following named brethren, who were duly elected, and re-elected on Monday December 24th, 1865, were regularly installed into their respective positions for the ensuing Masonic year, viz: Brothers

Nathaniel L. Dorham, M. W. Grand Master.
Ralph G. Gilmore, R. W. Dep. Gr. Master.
George Woolford, R. W. Sen. Gr. Warden.
George Roper, R. W. Jun. Gr. Warden.
John G. Dutton, R. W. Grand Treasurer.
Alfred S Cassey, R. W. Grand Secretary.

After the installation, the M. W. G. M. was pleased to announce the following appointments:

Bro. Samuel M. Bennett, of Harrisburg, for Dauphin, Lebenon, Lancaster, Berks and Schuylkill.

Bro. Charlo H. Vance, of Harrisburg, for Cumberland, York, Adams and Franklin.

Bro. Thos. Early, of Harrisburg, for Perry, Juniata, Columbia and Northumberland.

Bro. Hannibal G. Malone, of Lewistown, for Mifflin, Centre, Union and Livingston.

Bro. Wm. Nesbit, of Altoona, for Huntingdon, Bedford, Blair, Somerset and Cambria.

Bro. Archibald J. Brown, of Pittsburgh, for Allegheny, Washington, Green, Beaver and Butler.

Bro. George B. Vashon, of Pittsburgh, for Fayette, Westmoreland, Indiana and Armstrong.

Bro. David Leery, of Philadelphia, for Montgomery and Bucks.

Bro. John Dean, of Philadelphia, for Lehigh, Northampton, Carbon and Lesereo.

Bro. James T. Robinson, of Philadelphia, for Delaware and Chester.

G. Chaplains:—Rev. Bro R. Fennett, Wm. G. Cooper, and J. Frisby.

G. Lecturer:—R. W. Bro Fred. C. Revels.

Bros. Wm. Shipley, Sen. G. Dea.; Joseph W. Cornish, Jun. G. Dea.; Joseph G. Mendell, Grand Sir. Hallowell, G Swd. Bearer; Wm. A. K. Smith, G. Std. Bearer; Peter Tonsel, G. Bible Bearer; Saml. B. Collins, G. M. of Ceremonies; Packes, G. Pursuivant; Peter Williams, G. Tyler; Benj Harrison, Sen. G. Steward; Henry G Dunsell, Jun. G. Steward.

COMMITTEE.

Landmarks.—M. W. Bro. Wm. H. Hiley, S. Vis Brakie, J. Nussbaum, H. Shadd, Wm. E. Gibbs, E. H. Gimeno, J. Davis, M.D., with the M. W. G. M. and R. W. D. G. M.

By-Laws.—Bros. B. B. Moore, F. B. Brokenborough, C. MacPherson.

Correspondence.—Bro. T. MacPherson, E. Y. Varning, J. W. Page, Jas W. Cassey, T. Charnock.

Finance.—Bros. P. N. Judah, S. Durham, Wm. Cooper, S. Downing, T. D. Jardeo, E. Matchat, C. H. Edwards.

G. L. Charity Fund.—Bros. T. MacPherson, J. C. Gross, B. Cauff, H. Clarke, J. G. Miller, L. Devois, J. C. Miller.

Ways and Means.—Bros. S. B. Collins, T. Charnock, G. Rosston, Nathl. Morgan, G. W. R. Bell, Wm. Allen, T. Cliss, E. A. Rudolph, Wm. King.

Appeals.—M. W. Bro. J. Needham, P. R. Brokenjaw, C. Kelley, D. Cassey, Geo. Brown, Grievances.—M. W. Bro. H. Shadd, D. G. Garnish, D. G. Clarke, Joseph Dyer, R. B. Moore.

ALFRED CASSEY, R. W G Secretary

ACKNOWLEDGMENTS.

February 1st.—Boston, Mass., P. W. G Mey, $2.50.

February 2d.—Newark, Ohio, Mrs. R. A Shorter, $2.50; Helena, Arkansas, Rev. J. W. Alexander, 10.00; Allegheny City, Pa., S Alexander, per Rev. S Watts, 2.50.

Feb 6th.—Allentown, N. J., Asa Wbp, 1.25; Central City, Col., A Townsend, 5 00

Feb. 7th.—Pittsburgh, Pa., Rev. L. Woodson, 1.25.

Feb 9th.—Chicago, Ills., per Milly A. Daniels, for self, and Mrs. Hord, G. Westbrook and M Isabel, 15.00; Germantown, Pa., Geo. B. Knox, 1.50; Newport, Rhode Island, Rev E. T Williams, 2.67

Feb. 10th.—Central City, Col., per H. Pryor, for self, Jane Blackwood, Robert Parker, Edward Jones and Wm H. Nelson, each, 2.50 Blackwoodtown, N. J., John Robertson, 2.50; Albany, N. Y., Rev. W W. Grimes, 2.00; Terre Haute, Ind., per Rev. E. Bridges, for self, 8 Daniel, Mrs. F. Gaunds, G. Evans, J. Evans and J. Lonkier, each, 2.50, and M. Scott, 1.50; Louisville, Kentucky, S. J. Steuart, 2.00; Fort Wayne, Ind., Mrs. Nancy Elliott, 2.50.

Feb. 12th.—Lebanon, Ohio, Joseph Brown, 2 00

Feb 13th.—Providence, R. I., Geo Henry, 2.00; New Haven, Connecticut, Mrs. L. E Beesley, 1 25; Boston, Massachusetts, J. H Reed, 2.50

NOTICE.

There will be a special discourse delivered next Sunday, February 18th, 1866, at 3 o'clock, P. M., at Bion A. M. E. Mission Church, 7th Street, by the Pastor, H. J. Rhoden Subject—"The Second Coming of Christ."

Forgotten.

"Forgotten!" "Tis the sentence passed on every thing of earth.

Naught can escape the heavy doom that in this world has birth.

The stood that floats in azure skies, the flower that blooms so bright,

The leaf that casts its cooling shade, the waterfall, pure from sight.

Forgotten! Can it be that all the beautiful, the good,

The wise, the great, must bared lie 'neath Lethe's dark flood?

Must all this world's magnificence, its splendid pomp and pride,

The faces that man has proudly reared, and Time's strong arm defied,—

Oh, must they all return to dust, and from remorseless Fate

Will no faint memory yet remain—no thought, not even a shade?

Alas, it must! Thus has it been, thus will it be

Who reared the lofty pyramid? The stork was all he knew.

For, struck with awe, we gaze upon those monuments of fame,

And ask, but ask unanswered, the mighty builders name.

* * * * *

And must I be forgotten, too, when earth soon me no more?

Will all this working world plod on as calmly as before?

Will not a sweet memories of me cling round upon consistent heart?

Will all memories of my life from every breast depart?

It must not be! Build me a tomb where top shall pierce the cloud,

Pile high the marble, set it soon it doth defy coldness proud,—

Rear me a stone hog, dig deep the base, outspread it far and wide,

And write my name indelibly upon its gleaming side!

Down, down, rebellious soul; not thus must thee be remembered!

Not thus a world must, ages hence, be taught to read!

Not thus would I be carried on by time's ascending flow,

Not thus would I be remembered with the great, but with the good

If in my life on earth there live one pure and holy thought,—

If in my character one high and noble trait be wrought,

If in my life one act be found from earthly blemish free,

If one bright impulse points towards Heaven,—by that remember me!"

The above lines, the above piece of poetry has never appeared in print. For the beauty of its poetic taste and smoothness, as well as for the sweet solicitations of my friends, I have concluded to ask for it a place in the columns of our paper. I feel quite sure that it will find appreciative readers among the many families to which our MESSENGER finds its weekly flight,—and, as a token of the New Year, I send it forth.

To the writer, the above piece of poetry has never appeared in print. For the beauty of its poetic taste and smoothness, as well as for the sweet solicitations of my friends, I have concluded to ask for it a place in the columns of our paper. I feel quite sure that it will find appreciative readers among the many families to which our MESSENGER finds its weekly flight,—and, as a token of the New Year, I send it forth.

The lines will find a chime in the friend who always sat beside me, and from whose lips I first heard the tuneful numbers of "Forgotten." Day after day we met in that old room,—and over the years of our hourly intercourse there was a shadowy cloud of dismal ever floated; for, from the clear violet eyes that ever met mine with a loving light, there was a deep thought but truth and peace,—and from her lips I never heard words of harshness nor anger. Our intercourse, even though it was a school-girl friendship, at which many scoff, was very sweet to me; for it was not all intricate display of foolish words and caresses, but a mingling of all the finer sensibilities of nature,—communion of heart and spirit, which was alike profitable and pleasant. The cares and turmoil of time have swept over those years, Flin, and, as a boy,

Poetry.

THE STATUE IN CLAY.

Make me a statue," said the King.
"Of marble white as snow,
It must be pure enough to stand
Before my throne as my right hand,
The noble is waiting—go!"

The sculptor heard the King's command.
And then upon his way
He left the marble, but he went,
With willing hands, out to his mind,
To mould the statue in clay.

Day after day he wrought the clay,
And then he placed it there,
He fought the help of hours and years,
But could not make the noble please,
It lay proud for thought.

Today the statue stood in grace
Tomorrow it stood still,
The third day still upon its place
Then, year by year, in joy and pain,
He wrought for Master's will.

At last his life-long work was done—
It was a perfect day
He took his statue to the King,
But trembled like a guilty thing,
Because a great fear slept

"Where is my statue?" demanded the King.
"Here, Lord," the sculptor said,
"But I remodeled marble?"
But looking that, what could I do
But make this statue?"

"Thou shalt not so rewarded go,
Since thou hast done thy best;
Thy statue shall immortal be,
It shall be as it should have been,
For I will make it so."

He touched the statue and it changed.
The clay fails off, and let
A marble figure before him stand—
The perfect work of heavenly hands,
An angel, pure as snow!

INCONSISTENCIES.

Among the many inconsistencies which meet our eyes as we pass along the ever moving panorama called the world, one of the most conspicuous and unreasonable is the easy indifference of Christian parents in regard to the early conversion of their children.

While in theory they are willing to admit that these being are immortal souls, and must pass into their keeping to be trained and fitted for heaven, their whole world almost seems to be in a state of personal responsibility to the matter. Or, worse than that, they would seem to indicate that a positive renunciation of the claims of religion is the first warmth of its love and zeal is heartily to be desired.

How else can we interpret the eager haste with which so many parents, who profess to be believers in Christ, launch their children upon the very scenes in which a moral atmosphere is to prove dangerously seductive to the natural heart, and to darken the soul to those great realities which can at all times be only realized while lies beyond us?

How else can we interpret the zeal and ambition, which while it grasps with earnest desire at worldly gain and worldly honors for those loved ones, throws them without reluctance into the hottest furnace of temptation, where religious influence is palsied in its efforts, and where the world, the flesh and the devil are strong in power and serving?

How else can we interpret that weak and overindulgent affection which refuses to subject the child's fondness all power to control the wayward fancies of youth, till vanity, thoughtlessness and folly have taken the reins with a firm grasp, and the fruitful opportunity is lost?

But would you have young people shut out from all the pleasures of society just as the age when they are best fitted to enjoy them?

This is a question which I have often heard asked, and in all sincerity answered. Now I do not believe that conversing young people from fearful of unsatisfied and lonely souls is the reason of this question as this. I believe that there is such a thing as social and friendly intercourse even in the world, where nothing that is inconsistent with the Christian profession rears its obnoxious head and where much may be enjoyed that is free from any doubtful considerations with conscience. But if, indeed, it be not up to this point of free and innocuous, then our children must be secluded from social enjoyment, or they must be allowed to plunge into dangerous and soul-untying pleasures. I would still say, let them be secluded, even in the bonds of godly and holy living. How much better to run the risk of losing the world in order to gain it, than to run the risk of losing it to the highest pleasure of earthly bliss, only to plunge from them into the deepest pit of endless woe.

"But what good does it do to exclude children from worldly scenes if their hearts are wedded to it." We may reasonably ask this, it is true, but we cannot prevent thought from waging its restless thought through forbidden regions.

This is an axiom which is often urged against a watchful and careful parental guardianship, but it cannot not its force.

We all know that thoughts are greatly strength ened when allowed to be carried out in action. We know that continued indulgence in a thing fastens the evil propensity; that every day of a life of worldliness forges an additional link to that chain of habit which in winding itself in massive coils about the unprotected soul, and thus gives them a new advantage over it. How then can we be held guiltless if we fail to hedge our children about with all the defenses which God has placed within our reach?

"But our children are not Christians, and I am afraid that I shall make religion appear hypocritical or restrictive in their eyes if I bind them by its restraints before they have learned in appreciate its beauty."

This also is frequently used as an argument in favor of allowing the children of Christian parents free scope in their worldly longings and fancies. We are not required to exert any superhuman power in the training of our children, neither can we be expected to see the end from the beginning. We can but do our duty faithfully from day to day, leaving on our precious Saviour by prayer and faith, and then we must leave the result with God. It is a fact, the belief that he will never refuse his blessing to those who honestly endeavor to secure it.

I would here ask, why is it that your children are not Christians? Have you done every thing in your power to lead them to embrace the truth? I know that the decision can change the heart in the heart. But remember that the Spirit of God is moved by earnest prayer. Remember also that prayer and effort should ever go hand in hand. Speak freely with your children of their danger while they continue to slumber. Hold up before them constantly the wonders of his love, the fulness of his grace, the glories of his home. Endeavor to recommend your religion to your daily life, and to make them a living witness for truth and power. Thus may you be sure that you are not by criminal weakness and neglect holding the scale which may cast a person to you back from the gates of eternal life. Thus may you have the last dying hope that some of your children will not drop you down into the mire of worldliness.

"But I can see no harm in these things which you are opposed to prevent." some will say.

"I cannot see the harm in a game of cards in a quiet parlor" cannot think it is wrong to dance; I cannot believe that any thing which is so delightful as the opera can smote any evil influence; and why is any wrong to attend the theatre there the scene? The Bible leaves us to judge in all these minor matters as to what is right. Many Christians indulge in these amusements, and their consciences do not condemn them."

Is this so? Does not the Bible plainly warn us against worldly conformity? Does it not speak of the old things which have passed away, of a change of heart, of growth in grace, of progress in sanctification? What is the meaning of these terms? Have they any meaning, as applied to that religion which is now as a secret upon a worldly life, and which can harmonize the doctrine of God and Mammon as judiciously that the difference between them can hardly be distinguished?

And we now think of these things, which unprejudiced upon upon the state of the church, see the Christian world so thoroughly lower and lower till the dust of earth defiles it, and its stones are hardly to be found. Into the foundation of filthy brown wide open, by a bat, half hearted Christianity, while the entire structure rising in to sweep away all the ancient land marks. See the flying hour of those who have given up the table of the Lord but a few brief hours before, keeping time to the sounds of the dancing. See the spots dyed and rightly frequented by those whose hearts and lips have echoed the songs of Zion. See the thousands of the angels set swaying the hearts which have been dedicated to the service of Christ, and closed with candor and enormity—Should these things be? Is this the training which is calculated to make us fit for the power of this world? Is this the life which is destined to awaken the spirits to heighten our hope to Christ and to prepare us for the enjoyment of his presence and services in heaven?

O, let us all, who have by profession renounced the world, in the name of heaven, arise from our year, arise and begin "to build up the walls of the spiritual Jerusalem." Let us not be easily discouraged, though our foes are numerous and our hands are weak. Let us do it in the strength of God, carry one "begin the work over against his own house," then may we look with confidence to the finishing of it. We may open ourselves and upon our children.—*S. S. Times.*

EIGHT TO SIXTEEN

Lord Shaftesbury recently stated in a public meeting in London, that, from personal observation, he had ascertained that of adult male criminals of this city, nearly all had fallen into the vices of crime between the ages of eight and sixteen years; and that if a young man lived to be twenty-five years of age without crime, he was very forty-nine chances in favor, and only one against, that he would lead a honorable life thereafter.

Here is a fact of singular importance to fathers and mothers, and whose a fearful responsibility. Certainly a parent should serious and prayerful consideration as the child reader arrives. It cannot be a difficult matter to do this, except in very rare cases, and if that period is not very wisely and efficiently exercised, it must be for the reason that it is a time of great neglect, or recklessness. Hence the real science of sovereignty of rank of the first importance in society such as England or the United States, lies at the door of the parents. It is a fearful reflection. It throws it before the minds of the fathers and mothers of our land, and there learn to be thought of in vain. Responsibility is only as to the early seeds of bodily disease that they are, in nearly every case, sown between seven and bedtime, in absences from the family circle, in the supply of specially young men and boys by the shopkeeper, opposing the doors of southern theatres and other places of base and lubricious resort, the wine shops, of the circus, the negro minstrels, the restaurant and dance, then follows the Sunday excursion, the Sunday drive, with the easy transition to the company of those whose ways lead to the chambers of impurity, and moral ruin. From sight to sixteen,—in those few years—the destruction of children fixed to form nine-tens out of fifty—fixed by the parents! Let every father and mother ponder this vow.—By God's help, I'll fix my darling's destiny for good, by making home more attractive than the streets."

A NOBLE DEED.

Children are small, and will be called to do little acts of virtue. It is a small, silent thing for the dew to fall, yet millions of insects, birds and beasts, are fed by it, and are enriched. And it is a small, silent thing for the sun to shine, and the grass to breathe, yet both are full of happiness, play, grain of, wheat and corn, is ripened by that gentle influence.

A child can drop as acorn, without any one on earth knowing it. The minutes, the seconds, the days, all set the little valves and duets to work, to that acorn. After a long time the little leaf springs up. It stands out steadily for one day and night, month after month and year after year. Its branches begin to grow, its shade deepens and widens, summer after summer. The wintry storms come and rage, but it heeds them not, all their fury. At length that acorn planted by a Sunday scholar, becomes a giant oak, the glory and shading of the forest.

This life is made up of little things. Small opportunities, improved, make a great use of life. That luring heart of a Hebrew female, sacrificed her boy, and her self-denial saved the life of the first of Jesus. It was a little act of love, but it has been productive of a thousand times ten thousand leads, for a thousand years.

A little boy in a Sunday-school's first catechised used the three it was picking for building its nest. He laid down his school-books, felt his pockets, and pulled out his top and his jack-knife. They laughed at his kindness; but mark this boy. When he grew up to be a man, he built hundreds of thousands, he will neither his chirping and music and joy to the dwellers about him.

As two boys from Italy were once sailing on the Mediterranean, a terrible storm overtook them. Upon the vessel was taken, and the crew and passengers carried to Algeria, and sold to slavery. On arriving, they were sent to carry their friends to pay the ransom for her boys. Like Rachel, all were refused day after day, and raised all comfort.

A good bishop of Nola saw those tears, and resolved to ransom those boys, and gladden the heart of their mother. He embarked for Algiers, and presented himself at the palace gate, and told his tale. *He offered himself* to become a slave, if he could be free to carry home to their mother. It was done, for barbarians are human beings, with hearts still in them. Paul and priests more were Christian, Protestant Christians, within the circle of Mohammedan delusion, so this good man shewed the true spirit of Jesus. He gave up home, country, friends, and liberty cheerfully for life, to release two youths from bondage. This was a noble deed. It knew the heart of God and Master.

Children, the greatest, holiest, and kindest of all things, are sometimes enslaved, bound for time and eternity in bondage to Satan. He left His throne, His glory, His bright companions, His rest, endure, suffer and die for sinners. We can do but little, compared with Jesus, but we can speak a word for Jesus. We can do a kind deed. We can pray for the perishing.—*Standard.*

Child's Cabinet.

I WONT.

Children, boys especially, this is my 'I won't.'
Perhaps they may in glad to know that there is a right place to stays. These are times when it is best to say 'I won't.'

One of the right places for a boy to say 'I won't,' is will fire from me. Of course, then, a bad boy, who cannot be supposed to have as much common and courage as the devil, would give up if mentally mad, and resisted.

"I say, Harry Lorton, don't you want to go fishing this afternoon?"

"I'll not. Where are you going?"

"To Willow Brook, and, Harry, as are just going off without saying any thing about it."

This was said by Ben White, as the two boys were leaving the school premises.

Why mustn't we tell of it, Ben?"

"I'll tell you. You know the master said he had been sent for, since he entered the school room, to see a sick friend, so he had suddenly decided to have no school that afternoon. Now as boys are just going to be off for the school as soon, and the start out for Willow Brook"

"But I must not leave at home."

"But you can go, I suppose. We shall be goes only as long as we are away at school, and should we'll now we have been any where but Ben Mohon says it will be capital fun"

"Is he going?"

"Yes, he knows where we can get a boat."

"I promised my father that I would not go with Sam Mohon, because he swears"

"You can be good yourself. What don't you tell your father you are sick, and stay at home?"

"Why, yes, I guess I can But then I promised."

"Well, you needn't go with him. Go with me. I am not a bit afraid of being hurt."

"If I should destroy or my father, he would never trust me again. He said to me the other day, never try to deceive me, for if you should, you will be a dagger in my heart! So I must ask him if I may go."

"But, as I said, what any body to know it. And nobody will, unless you go and tell; and Harry, there would be a fine time for us. You are to go with me and have nothing to do with Sam Mohon. I, myself, will be responsible, and we shall have a sail, and be at home just at the time we were home before."

"I won't would go," said Harry, as this tempting picture of pleasure was presented, and he seemed almost to him a fellow to refrain from planning out a regular excursion unknown to his parents.

We cannot exactly tell how, or why, it seemed so, but we know very well that they went to a thing very much, have a way of pretending that their parents did not know what they were doing. They used to think that as his father let him go off and stay during school hours, and let him be as he pleased during the recess, and as the afternoon was only a league recess, he might just as well be off, and that his father had given him grounds. What difference was there?

Harry knew very well what made his play hours at school right. They were allowed by him absolute power and when at school during the expedition wrong? It was not allowed by his father. But he wanted so much to go to Willow Brook, that he tried not to see the matter clearly, and then his mind became confused, and he thought

"Come, Harry, just smile it, and meet us at the corner as soon before you're going, and you will get off. We shall have grand fun and no hurt reflection."

He was just ready to say he would go, when he felt himself held back by something hard and cold, and he looked down.

It was the chain of habit which held him, the chain of his long obedience to his father, and every child needs to be bound with for his own safety. It held him powerfully light while the principle of obedience was not yet quite strong in him.

He dared not disobey his father without beginning of without permission, and with Sam Mohon he knew he was not, and forbidden him to engage in any plan of amusement.

"I don't know, Ben, I guess I won't go."

"I guess I can't go, Ben, at least without asking leave."

"Oh, nonsense! That will only trouble you. Come, Harry, we shall be late enough now. I'm in soon to sneak out now"

"I think it would be unmanly to go sneaking off as if I were going to steal."

"Come, you are in for it now, and if you try to go off, I shall tell your father you have been a babyish sneak you are. You shall go now, or I'll be off, right up and down."

"Now, Ben White, I'll tell you right up and down, you are off, I mean to stay."

"Well, you are a pretty fellow, I declare, not polite into the keeping of your word, and you are going to be a man! You are a pretty one, you are you, you are you, you are you

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Hymnological.

(From the Christ Book for England.)

JESU MEINES LEBENS LEBEN

Child of the life of all the living,
Christ the Dedal of death, sir for,
Who in your life so once giving
To the darkest depths of sin,
Patiently didst yield thy breath
But to save my soul from death.
Thousand, thousand thanks shall be,
Blessed Jesus, unto thee.

Thou, oh, thou, hast taken on thee
Bitter woe for woe and
Pain and misery not to end upon thee,
Of 1000 victims thou of God
Only thou for one to win.
Wonder the burden of sin,
Thousand, thousand thanks shall be
Blessed Jesus, unto thee.

Thou didst bear the smiting only
That it might not fall on me:
Slandered, falsely charged and lonely,
That I might be safe and free
Comfort from thy boundless ev,
Thousand, thousand thanks shall be,
Blessed Jesus, unto thee.

Thou for all that wrought our pardon,
For thy sorrows deep and sore,
For thine anguish in the garden,
I will thank thee evermore.
Thank thee with my latest breath
For thy sad and cruel Death,
For that last and bitter cry
From thine overpress on high.
Miss Winkworth, 1862.
Tr. Transl Christopher Hamburg, 1854.

For the Christian Recorder.

THE LATE HASBORO HALL.

It is seldom indeed that we are called upon to record the death of so worthy and useful a man as this lamented friend and brother, Hasboro Hall.

He was admitted a member of the A. M. E. Bethel Church, Philia., by the venerable Bishop Allen, and continued a consistent member of that remarkable character and the highest standing to the very day of his death. His high character his unblemished reputation, and, above all, his unmistakable life and spotless integrity were such that he was early selected to fill various responsible positions in the Church, and for many years he served with distinguished efficiency as class leader, trustee, and lately, as steward. Several, full of the duties of these offices, he discharged with such ability and scrupulous fidelity, as to give satisfaction to the most unwilling. His work and his example in the prayer meeting in the secular walks of life cannot be more ably portrayed than in the following biographical tribute to his sterling qualities as a man and a Christian furnished by the worthy fs. wife in whose empty our late brethren passed the greater portion of his long and useful life.

Hasboro Hall was born at Hembere, New Jersey, December 26th, 1790. Both his parents were slaves, but his father, Hasboro Hall, managed to a gentleman of the name of Coates, who resided near Mount Holly, N. J, and who, having purchased him from another Hasboro, gave him his freedom at an early day.

Benjamin Hall was an intelligent man, and was much respected by those who knew him. He married Penny Pendegrass, and died in early life, leaving his widow with two sons.

Penny Pendegrass was a native Kingston, Jamaica, with her mistress, Mrs Haines, who settled near Evesham.

On the death of Mrs Haines, Marston was allotted to her daughter Keziah Haines, and with her removed herself, April 8th, 1806, to Thomas Hughes, of Evesham, for the term of five years and some months, "to learn the art, trade and mystery" of farming. It appears from a recollection of Mr. Hughes, who had, in the mean time, married Miss Haines, that Maurice "fully and satisfactorily fulfilled" his duties as an apprentice.

Mrs. McGowan, who had always treated him with kindness, gave him his freedom, February 8th, 1813. He subsequently lived with Mr. Fassitore, near Burlington, N. J., who, after he left his employment, gave him an excellent character for capability and integrity.

In the Spring of 1814 he engaged as coachman with the late James Smith, Esq., merchant of this city.

During a portion of the year he made himself very useful on the farm of his employer; and soon gave evidence that he thoroughly understood the manner in which he had gladly devoted much attention in his youth.

His first marriage was consumated by his marriage to Marie Smith, on March 10, 1819, who was worthy of his affection in every respect. A few years after the birth of their only child, a son, the death of his beloved wife, who left a daughter

In 1842, his loving heart felt the anguish which no one save a parent can experience in the loss of his dear young daughter. Many fond hopes and bright visions of future happiness were buried in the grave of his child, whose sweet disposition and dutiful conduct made her an object around which his most tender feelings were interned. He was enabled to bear his bereavements with humble submission to the Divine will. Towards the close of the year 1826 he married Henrietta James, who survives him.

After the death of Mr. Smith he remained in the service of his widow and daughters until his earthly pilgrimage was terminated. During the long period of 50 years which he passed in the twelve family, he discharged its duties with fidelity to the different trusts confided to his care, and of its manifold efforts to be diligent in business, "fervent in spirit, serving the Lord."

Brother Hall was a practical Christian in all of the varied and devious paths of life. He indentified himself closely by example in such an unostentatious manner as to win the universal love and respect of all he came in contact with by his courteous behavior and his godly conversation.

As a philanthropist he never allowed the cell to be unvisited, or the orphan to want bread for lack of a kind word or assistance, and was always found in the foremost ranks with those who proposed any thing tangible that would redound to the advancement, amelioration or elevation of the condition of his oppressed brethren.

Brother Hall was the children's friend, and he ever took a warm interest in their welfare and their future success in life. He, being one of the original founders of the Bethel Sabbath school, it is not to be wondered at that he exhibited such pride and zeal in his entering efforts, which were crowned with success, to promote its efficiency and to attain the object of its organization.

And were there no other testimonial to the interest and the untiring devotion he took in our rising generation, the Bethel Sabbath School will, I hope, survive and live as an everlasting monument to his memory. No one has ever enjoyed greater confidence and respected the teachers and pastors more than did this subject of this our late revered friend.

Bro. Hall was also a director of the Indigent Aged Women's Home, and he took a deep interest to alleviate their wants, and was a warm supporter of every measure that would redound to the interests and future welfare of the institution and Christianity charity.

Brother Hall was a kind husband, and father, great father, firm friend and one of our most estimable citizens. Language itself fails, even if it were in our power, to do justice to the memory of this most estimable and excellent man, and how long will his loss be felt in those circles of which he was so long the ornament and ornament.

On Nov. 1st, 1865, Brother Hall met an attack within his last illness which, after eight days of unintegral suffering, which he bore with unflinching firmness and Christian fortitude, he was forced at last to succumb to the relentless conqueror death but his soul was unconquerable and his spirit was free as air, and he looked forward with pleasure to the time when he should lay aside this earthly tabernacle for one more glorious and eternal in the heavens.

On the day of his death, a brother, who was present, remarked to him that he looked greatly improved and seemed almost well except in such a walk. His answer was, that he was "now rolling, accommodating and was only awaiting orders" to start. The pilot was ready, the anchor was up, the signales were useful to witness, and it was ordered to all present that poor feeble nature could not long withstand the struggle.

Suddenly a glorious and heavenly calm appeared to pervade his frame and soon like his venerable brother Allen, and others of his race, full of faith, caught a glimpse of his eternal home. He raised himself from his pillow and exclaimed, "Peace, peace, and joy," and then sank back exhausted, but in a few moments he appeared to revive again, and he cried, "O land, land," but he was unable to say more. Thus ended the life of one who was present completed it for him by saying, "I accept, I fly." He exclaimed, "Yes." and then he gave the good bye to his friends.

Farewell, Brother Hall: thou art gone before; and are many revolving years shall roll past, we hope to greet thee in the sanctified paths of the blessed.

Wm. Moore,
Pastor of Bethel Church, Phila.

For the Christian Recorder.

HIGHLY IMPORTANT FROM SOUTH CAROLINA.

LETTER FROM REV. S. G. CAIN.

Charleston, Feb. 6, 1866

Mr. Editor:—The importance of the missionary work in this department is becoming so apparent, that I deem it proper to inform the agents of our Church, and, especially, in view of the action of the Bishops, in their late meeting, and the coming anniversary of the A. M. E. Church, and the great efforts which are to be made to establish on a firmer basis our institutions, which have been established for the development of our race in this land.

The progress of our work in South Carolina has been all that heart could wish, considering the circumstances The tenth day of July marks the period of my landing in this city to assume the charge of our work in this State. Then the work was merely began—then the foundation had barely been laid for a church organization." Then there were not more than twenty dollars to meet any demands of the ministry. Then there were no means devised for completing an organization, or starting a home and missionary work, and especially, in view of Christian manhood were few, compared to those who opposed the work of God and the organization, which disregarded distinctions of color as a necessary qualification to position in the house of God.

The coming of our Conference and ministers was deplored by the short-sighted, the bigots, the self-constituted *seers* of the entire Southern camp, as a *disgraceful calamity* to the "individual" aristocracy of this city. But the sequel has proved that there were thousands of God's children, whose vision was bounded by the narrow limits of their own desires. The rapid progress of the African Methodist Episcopal Church has demonstrated the quick and accurate accomplishes of the colored people,—their powers of discernment between true manhood and a spirit of cringing servility to the old spirit of caste. Our cause has been gaining daily. Our members are increasing by every direction, and they are coming from every section.

From every direction there are calls for ministers to come and lead the people out of darkness to the true light. John's, James', and other islands have flourishing charges, and members are being added weekly. Edisto presents a glorious field Walterboro, and the main land, Mt. Pleasant, Cooper River, Goose Creek, all come under our jurisdiction. Marion has lately been made a strong point by the organization of our Church, and the opening of a day school, under Miss Theophilus G. Steward, with a fine prospect of a large flourishing congregation. In Georgetown, the capital of the State, we have organized all the Methodists, and are *laying the foundation* for an immense congregation, the numbers, according to the records, intend ever to be by the M. E. Church South, are about nine hundred Since then there have been about fifty more added.

The people are truly enterprising, considering that time which has elapsed since they have emancipated our cause. They have purchased a large piece of ground, for seven hundred dollars, and partly paid for it. They are now preparing to erect a church edifice, thereon, for their own church purposes.

Rev. Eleg Smith, an able and efficient minister, in the pastor of this church, and under his ministry this church are counting on constantly progress. He is pleasant to hear that, in all places where we have sought to establish churches, the A. M. E. Church, the ministers of the M. E. Church South offer no opposition, but give their aid in every way they can. They think we are the best, that, under existing circumstances, it is best for the colored people to organize churches for themselves. I feel happy in their good feeling, and thankful to government Hence, they find a friendly disposition to assist them. The increasing demand for ministers, in this city, is really cause for thankfulness in this department, if I had time.

The most young and determined men, who feel that there is a great responsibility resting upon them to spread abroad the knowledge of the Redeemer in the midst of their fellow-men, as well as preach the gospel,—those who can point out the duties of social life, and of family government to the people in the country must be taught how to *live like freemen*, and how to guide their children.

Only think of it, that the noble work, most come prepared to suffer deprivations, to toil with patience the ignorance of those liberated from the chains of slavery, and to labor aside to a higher state of manhood and Christian character. The work is indeed worthy of the greatest devotion, and of Christian zeal. The standard has been reared given, to a few years, to those who come forth at the hour of the people's need. While there are laborers, in the field, employed, all who will stores among a people like those in the Southern States, because they are generous to a fault. Their hearts are tender, they will share the last article of food with their pastors They reverence and respect them above all other men, and, therefore, their influence for good is more potent.

The success of the work in the harvest all that is needed is more laborers. I see that, since the arrangements made by the Bishops have been carried out, resulting in the filling of the coffers of the Missionary Society, the means to labor there will be found for this highly important field of labor.

The work is also extending southward on the Atlantic. Florida is already occupied by our ministers, who are natives of that State, and we are counting on Rev. Jacob Lodge, of Florida, Mt. Pleasant, and other places, as important points of operation.

To prove our decline in these States St. paragraphically as if we were in the city of Philadelphia, organizing a new society. No one notices us but the agents of the Freedmen's Bureau. Those at North, otherwise we are just as safe as to any other city of the Union. The future of the colored people of this State is truly encouraging. The planters are contracting with the freedmen for the coming year, and the latter hope to realize something handsome from the labor of the season, and, in many instances, they will not accept the terms of the planters, and they are compelled to seek homes somewhere else in order to get employment to much such, because they are generally robbed by that class of men who rule them off. The people, however, are determined to be free from such impositions, and make such contracts as will be beneficial for themselves and children.

Rev. Charles Pinckney arrived in this city in good health, and is stationed to Beaufort.—Rev. A. L. Stanford is pushing the banner of the cross forward to Savannah, Ga., assisted by the indomitable B. M. Turner. Richard Vanderhorst, one of South Carolina's eminent sons and children, is serving the very much as Hilton Head. John Graham, another of Africa's children, is slaying his thousands on John's Island Charles L. Reason is doing the same. He is also *a former Adam Motor*—is dealing out such blows as will effectually settle the claims of the negro to a place in the catechism. So you see that we are girding this State, and preparing to move immediately on the enemy's works.

Having presented this communication to you long already, I desist, last you weary the reading it, and close your columns against me. I am in future. The length of this article in view of the cause in which it has been written.

Yours, R. H. C.

For the Christian Recorder.

LETTER FROM REV. FREDERIC MYERS

Mr. Editor:—I desire to let your numerous readers know what the entire ladies of Bethel church, in Chesterville, are doing. They have their own affairs, raised and deposited in one of the banks of this city, the sum of $400, for the purpose of erecting a parsonage. They also have also deposited in bank for church building purposes. I have always found them ready to take hold of anything for the benefit of the Church They stem, at all times, to be interested in its welfare, both spiritual and temporal. I will also continued to wonder how our churches would get on without such noble ladies in the names of those specially alluded to are:—Mrs. Martha Blacks, Mrs Caroline Patterson, Mrs. Margaret K. Hughes, Mrs. Rebecca D thorne, Mrs. Caroline Wellmore, and others.

Yours as ever,

Fred. Myers.

For the Christian Recorder

LETTER FROM REV. W. W. GRIMES.

Mr. Editor:—Being a religious person from the capital of the Empire State might not prove uninteresting to the readers of your valuable paper, this Christian Recorder, I have send you the following:—

Our State Legislature is now in session, but there is no pressure as special excitement in either the House or Senate. There appears to be a general stagnation in all the churches, as there was an absence of special interest in any of those sufficient to break the Dead-Sea-like monotony that reigns around None of the charges are in so prosperous condition as we could desire; but perhaps we are too sanguine. Our religious services on the Lord's Day are usually well attended, and at night our church is too small to accommodate the congregation. Our weekly appointments are very poorly attended Many are the excuses brought forward by delinquents in extenuation of their non-appearance and failing generally.

The young people are spending their precious time at balls, surprise parties and private soirees, utterly forgetting that they are dancing to the chimes! Surprise parties are all of weekly occurrence: but they are generally given in a place where they can be treated up with a fruitage of sin.

On the 22d of January, our able representative, Mr. Frederic Douglass, delivered a lecture in Jones Hall, to a very return from the said Hall, being very much pleased with the lecture. I entered my humble but comfortable apartment, and found a valentine awaiting me. It was from some of the church. On opening the door, I was met by Miss Christiana Lavender, Miss Cornelia Lavender, Miss Mary Ann Brown, Miss Brown, and Miss Ann Barber, who informed me that they had come to surprise me. It was indeed a surprise.

The ladies and a few friends at once took possession of the house. In the course of a few hours, and impart his grace in their hearts, and make them as heaving lights in his most holy church.

I would say to all those who have looked in vain to find valentines during the 20th, that they should pay Albany a visit. Their despair will then be ended

We have just held our third quarterly meeting, and we had a good time. The Rev James Lynch preached twice for us. I send not my thing new, but valuable nevertheless, *I might be preached*. His wondrous eloquence has carried Albany by storm. His departure was very much regretted by those who had the pleasure of hearing him. If the A. M. E. Church can only fill all her appointments with young, strong and talented men, like Rev. James Lynch, she would soon be a most powerful body. I am a native of our town this side has been. My God bless him with long and useful life. I have every confidence in Rev. James Lynch as being qualified for the post of Editor, and hope he will be successful.

Yours with respect,

N. W. Grimes.

Albany, February 9th, 1866.

For the Christian Recorder.

LETTER FROM NEWPORT, DEL.

Mr. Editor:—According to promise, I now write you a few lines, which I hope will find a proper of things in and around this place, so far as the colored people are concerned.

The school mentioned in my last letter is still in successful operation, and bids fair to aid in the great work of reformation going on among our people. In fact the Divine Spirit is moving among Methodist Episcopal Church, Rev. John Thomas Mr. Thomas Accompanied by Rev. Mr. Kinsade. These worthy people, I am assure you, are always ready and willing to fulfil every duty required of them by their master. They one look back with pleasure to other years as their preciously and commendable work in this direction. Long may they continue to enjoy the happiness of having lived for the bonds of the rising generation

On Thursday afternoon, the last inst., a Mr. Taylor, from Baltimore City, arrived here, and informed us that the Hillsboro Brown expected to be here on the following morning. He accordingly arrived. Your readers are sufficiently acquainted with the Doctor to know what he is; therefore it is unnecessary for me to describe him. On his arrival, he informed the proper persons that it was his intension to lecture to the people of this place, on "Physical and Moral," "Physiology and Physiology," providing Mr. Taylor had succeeded in obtaining a place to hold the same.

The lecture was to come off on Friday evening, the 2d inst.; but owing to some misunderstanding between the managers and the trustees of the church, it could not be obtained. The Rev Josiah Tilghman kindly tendered his private dwelling, which was accepted, and the lecture came off.

Before the time of commencement, adults and children might have been seen wending their way to the place designated. The prices of admission were adults 25 cents, children under 12 years, 10 cents; but the gold dissatisfactorily to hear one of Dr. Brown's celebrated lectures All those who were present will long remember it, for it was indeed entertaining. The Doctor, as an invitation tendered to him to return on Friday next, the 9th inst., which was accepted.

Yours, &c.,

Edward H Anderson.

Newport, Del., Feb. 5th, 1866

For the Christian Recorder.

It is announced that many of the wealthiest planters residing in the neighborhood of Fredericksburg, Virginia, intend emigrating to Benin.

For the Christian Recorder.

LETTER FROM REV. HENRY J. RHODES

Mr. Editor:—The Rev. Jos. A. M. Manor Church was very much embarrassed, financially, a few weeks ago.

The good Spirit influenced Mrs. S. Rhodes to do something for the Church, and she sent a note to the official Board requesting the use of the church to which to hold an Old Folks' Concert for the benefit of the Church. But the Brethren thought it was not best to have it in the church.

Brother Wm. O. Cooper offered a resolution to rent a hall to hold the Concert in: it was carried. They informed Mrs. Rhodes of their intension to rent a hall, so she began the good work of preparing for the Concert. She secured the assistance of the following persons. Miss J Jones, Mr. D. and Mrs. S. Shockley, Mr. S. and Mrs. M. Syres, Mrs. B. Bade and S. Burton, Mr. E. Ames and Misses, Miss E. Hollis, P. Hanson, M. and S. Dunkerson, Messrs. J. Jones, J. Graham, S. Jones, J. Cannon, A. Syres, Dr. Harding, T. Jones, Mrs. Shockley, Mr. Shockley, Mr. Jones and Mr. Hoore. The time published to hold the concert came, and they were all on the ball and provided with the very able assistance of Mr. A. Barrow, who presided at the organ, and Mr. Gaiter, who conducted the sing ing. The exercises appeared pleased, with few exceptions. Those who were forbidden to be present pleased that they could not see so well, because there is fewer seats in the room, and the small hall was crowded. It was spoken of as a ball at the time, but it seemed that it could not be called such. We were sorry to hear any complaints, but the assembling people in the house of worship, (the Lord being our helper,) on the 4th of March, at the Sansom St. Hall, where we hope to be able to accommodate all who attend satisfactorily, who will be pleased to favor us with their presence.

We took in one hundred and twenty-six dollars and seven cents —expenses, forty-five dollars.

This association opposite to committee of three, consisting of Mrs. S. Rhodes, Mrs. A. Johnson and G. Jones, to present the money to the Trustees of Zion A. M. E. Church, which they also presented the sum of eighty-one dollars and seven cents, for which the Trustees returned a vote of thanks to Mrs. S. Rhodes and the association for their labor and love, in going forward and persevering in such a good cause; also for their kindness in presenting the money to them in the time of their great need In behalf of the Trustees and members of the Zion A. M. E. Mission Church, I would say that we feel very grateful to the public and friends who patronized the Concert. Words are too inadequate to express the feelings of joy that we experienced at being relieved financially: our ground rent was due, and we were unable to pay it. We were very much out of cost, and had no money to get more We owed other Bible debts; so you see we were in a strait.

May the Lord bless friends will not forget to set our next concert.

For the Christian Recorder

A LETTER FROM ST. LOUIS. MO

Mr. Editor:—I avail the present leisure hour to write a few lines for the Recorder; that readers who are interested, may be informed of events transpiring in this vicinity. I cannot boast of the rapid and numerous ingathering of souls which we long to see in this city; but we have yet we have had some occasions during the winter. The churches seem strong in the faith, and are rapidly recovering from the strong arm of Him, in whom is everlasting strength.

We have at Kirkwood, in this circuit, a comfortable brick church. At Carondelet, we have a house at present, in which we worship; the people there are not able to build. We have two small stations, one at Alton, and the other at Bonnet prairie, which are doing well, and working much good for the children.

The work in this city is very terrific, have many difficulties to contend with, notwithstanding the great progress made by the low makers of the Christian, they delight in wrapping, in the long periods, say six or twelve months, and at any day defraud them of about half their dues. Now, sir, I am sorry to say that I have received, I found Rev. Dr. Revels in the midst of a powerful revival in his church, in the commencement, by his able sermons during the season, he had occasion by sickness at home, but has redressed to magnitude and in transition his return; and in his present stage, I am free to confess, that I have witnessed nothing like it before. At his solicitation, I purpose spending a few evenings with him in this glorious work. Rev. Dr. Revels Illness commences, and thirteen added to the church last evening, making upwards of fifty who have joined the church. The Rev. Brother is one of his best moods, and has become almost entirely well since his return to his charge. We were also the recipients of the Rev. Dr. Peplar church are having a good time. We have regular calls from other places in the State to visit them, but which we shall do at an early day.

We are making arrangements for the appropriate celebration of the Feast Centenary: we say the blessing of God on all the efforts of our Churches in their efforts at that time, that great concern may be the result.

I am as ever yours,

St. Louis, Feb. 7th, 1866. J. A. Casey.

For the Christian Recorder.

LETTER FROM REV. R. A. HALL

FROM THE MOUNTAIN CITY.

Mr. Editor:—I have taken a few spare in your valuable paper, to inform its many readers how things are getting along in this part of the land of vinegrey.

This has been a year of rapid improvement, both in a spiritual, temporal, moral and intellectual direction. We have succeeded in paying for our church.

During last conference we were much in effort to build a school-house, for the purpose of obtaining a free school, in which undertaking we were successful. We succeeded in erecting a house at the cost of $300, and have procured a first-class teacher from Boston.

We built a neat little church in Frowbridge—a small village about fifteen miles distant from this place. On the 14th of Jan., 1866, we dedicated the house to God, calling it "Payne Chapel." After our beloved presiding Elder.

We have had great revivals of religion, and received some seventy converts this year. Our church is in a very prosperous condition. Success to pray for the peace of Jerusalem.

The practice and manners of that part of our people who oppressed ourselves, has changed considerably. There are two distinct societies, one of males and the other of females. We have two missionary societies belonging to our church. We have also formed a Union League, and think of forming an Educational Society. All these tend to make our people stand erect upon the verge of morality.

May the good Lord prepare room for this vine, and cause it to take deep root. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars.

R. A. Hall.

Mountain City, Md., Feb. 8th, 1866

Freedmen's Affairs.

THE FREEDMEN'S CAUSE.

Friends' Association for the Aid and Elevation of the Freedman," is actively at work this season, and has already appropriated some $9,000 in the cause. Five thousand new garments have been made, and about two thousand pairs have been knitted. A sewing society, a bakery, bedding, shoes, books, garden seeds, &c., have been distributed. Two schools among the destitute freedmen, by the agents of the Association, are in successful operation.

An important feature in the working of this Association is the establishment of Night Schools for the Freedmen. There are now seven teachers engaged in teaching, under the auspices of this Association, and as the number of pupils has increased, were the necessary funds contributed, could employ many more. Many of the comfortable homes because their hearts were in the right place, and they are endeavoring to do as they promote the work." The various duties mentioned above, they are, as a matter of course, attended to with better their condition, is truly gratifying. After a long endurance of wrong and oppression, they are in a condition to appreciate and physical condition. We must relieve them. In order to relieve the sick, we need help men and money. The fee cannot do all. A great work is before us, and we look to the Lord Heralds for doing an incalculable amount of good. The Association is doing a work, which will benefit the number of the emancipated at their millions, care into half a century. Instructions, it would require twenty thousand dollars per week to defraud people to such. We owe them this, and it is the duty of the government to see to it immediately and our country. The few comparatively small sums which we have given will be returned of the many. There is no reduction of interest on our part, and there will be no loss. Let every one who can properly appropriate every thing that may be sonsidered.

Donations in money, goods, clothing or any useful articles, may be sent to Henry M. Laing, Treasurer of the Association, No. 30 North Third street, Philadelphia.

Society Announcements.

GUY RUPPERTSUS, OF MISSINIPPI.

The official department of Gov. Humphreys, of Mississippi, will bear close watching. We recently called attention to the inflammatory proclamation containing the blotches of the Confederate State creature, and we find in the Jackson (Miss.) *Messenger* another document equally atrocious. It is a proclamation by the Provisional Governor of the State of Mississippi, and is dated at the city of Jackson. It is addressed to the citizens of the County to quell a disturbance. The Governor indignantly repudiates the assertion that there is any cause for disturbance, and adds:

"I have yet to learn that the United States Government is unfaithful in executing its promises over order, but, on the other hand, have found the officers of the Government ever ready to render help unto the quiet, prosperity and happiness of both races, in the most kind and honorable efforts of many of their commanding officers."

Governor Humphreys writes as if the rebel troops were still in the field. To them the United States Government is unfaithful, and "executing element," a vainness and blighting curse."—Governor Humphreys says that the United States Government were so sanguine in this rule, but have found the officers of the Government ever ready to render help unto the quiet, prosperity and happiness of both races, in the most kind and honorable efforts of many of their commanding officers."

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FREEDMEN'S BUREAU

Gen. Howard has received letters from Gen. Wm F. Richardson, commanding the district of Eastern South Carolina, and from a resident of Charleston, in which he has given a favorable account of the improvement in the relations between the freedmen and their former masters. General Richardson says all the freedmen are working cheerfully, and that the planters are obtaining the freedmen by planting as largely as their capital will allow. He says that the crop will be a large one. One gentleman at Society Hill offers from 275 acres at $1 per day, besides a share in the crop. Another gentleman says he would like to have 100 hands at work on his plantation, as his profits are now large, and he has much less trouble with the hands on the plantation.

AID FOR THE COLORED PEOPLE.

A meeting of the Association, for the relief of destitute freedmen, and other aid of colored people, was held in this city on last Tuesday evening, when it was announced that on Sunday last the Collections in the A. M. E. Zion Church, pastor, contributed to the funds of the Association, the sum of $1,197.15. The Rev. Bishop Simpson pastor, $36; Eden street synagogue, Rabbi H. Hamburger, $24; Chatham street synagogue, Rabbi M. Jacobi, $24; Grace M. E. church, Rev. Hammond, $100. Not contributions from other churches and other congregations as such.—*New York Tribune*.

RIGHT TO BEAR ARMS.

The Charleston (S. C.) *Leader* says:

"Let it be understood by the people of the fact that the Constitution of the United States, guarantees to every citizen the privilege of bearing arms. All men, without the distinction of color, have the right to keep arms to defend their homes, families, or themselves."

We are glad to learn that Gov Scott, Commissioner for this State, has given freedmen to

ecclesiastical title she or have as good a right to as we go into the various walks of life, we will be like him by the grace of God."

CHURCH EDIFICES AND CHURCH BUILDING.

The A. M. E. has reached a point, when it is thought highly necessary to remove small houses and paint, and means, on the erection of Church buildings. The appearance of the Church building of a denomination, always speaks loudly about it. A building that presents a neat and comfortable appearance, may not always be a sign that the members worshipping in it are the most godly; but it certainly is a sign that they are intelligent, devoted and faithful, which is surely a result of godliness.

Up to the time of the rebuilding of old Bethel Church, in Baltimore, under the administration of Rev. Daniel A. Payne, now Bishop Payne, but little attention had been paid to the style of church architecture in our Connection. The exterior of the church in each church, was often a fine model of architecture, fairly suggesting an improvement in this direction, throughout the whole Connection. This improvement may be traced in all of the large cities North and West: it is still going on and may be fairly witnessed in Philadelphia, Pittsburgh, where has recently been erected, under the administration of Rev. W. D. Schureman, on the site of the old church on Federal Street in the city of Camden. In this building, beauty is connected with convenience and comfort, and a non plus, a scene which harmonizes in structure with the church, stands adjoining. Another instance of improvement may be seen in the church at Providence, R. I., now nearly completed, built under the administration of Rev J. H. W. Beyby. Both of these churches are soon to be dedicated to God. Bethel, in this city, has purchased one of the finest located lots in the city, and are now considering proposals for the erection of a church, after the most approved style. Many other instances might be mentioned to show the great improvement which our people are making in Church building. This is highly gratifying; for a dirty, rickety, smoky church is no more credit to a congregation, than a dirty, rickety, smoky house, is to a housekeeper."

On some of our circuits, there are meeting houses which the people are ashamed to visit, either exteriorly or interiorly repair. They might be greatly improved by painting to the window lights, pulling down the pulpit, and after the most approved style. Many other instances might be mentioned to show the great improvement which our people are making in Church building. This is highly gratifying; for a dirty, rickety, smoky church is no more credit to a congregation, than a dirty, rickety, smoky house, is to a housekeeper."

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The idea of having a parsonage belonging to the church, is a capital one, for if you do not, you must rent one, and in the mission field, you pay rent enough in seven years to buy a house, and have not got any house either. Then, it is very difficult to get a house for the pastor, just when, and where you want it. All of our Churches should strive to purchase a parsonage by all means. The matter is easily done, if a fair effort attempt be made. It is impossible for a church to have that respect that it should have if the minister does not live respectably.

He people sacrifice more for their ministers, and labor harder to keep them comfortable, than others: and they will find themselves greatly aided by adopting the suggestion in regard to parsonages.

INDIANA ANNUAL CONFERENCE AND NATIONAL AFFAIRS

The address of Bishop Jones, on the occasion of the celebration of Bishop Allen's birth day, at Bethel Church of this city, on Wednesday last, will be found in the second page of this sheet and the minutes of the last session of the Indiana Annual Conference, held at Springfield, Illinois, August 19, 1865, presided over by Bishop Daniel Payne, D. D. Campbell We find that the Conference resolved itself into "a committee of the whole on the state of the country," when Bishop Payne, Rev. W. R. Revels, was appointed Chairman, and Mr. S. B. Williams, Secretary. Messrs John Mitchell and Wm. Hayes, had been elected to attend the Conference by Bishop Campbell, with this view, some weeks previous, were invited to take their seats in Conference, and on motion, Mr. Joiner then made the opening speech. A resolution was offered by Mr. Lewis B. White, seconded by Rev. J. W. Hall, declaring that the Southern brethren should be secured the means of defending their liberty. A memorial which has been addressed to the Southern people of Georgea, involving the national protection of our rights, was read and adopted. Able speeches were made by Bishop Campbell, Messrs. Joiner and Shorter, and Rev. H. Brown, Mr. John Jones offered a resolution, seconded by Bishop Campbell, that we recommend to our fellow citizens the necessity of acknowledging representation in each Congressional District, to attend Congress at its next session, and press the claims of their fellow men upon their consideration." This was adopted Rev J. Embrey, seconded by Mr. J. Jones, offered a resolution against "Colonization, concentration or deportation of any colored people."

Now, this manner of doing business, is not what we would be pleased to see. We would be glad to have the Indiana Conference meet, and then twenty minutes after the proper time, go to business.

Now, the manner had a collector to take up. We had a prepared sermon, from which we did not like to depart, and we were called to do so. The leader of the choir and organist had robbed us and each one of the congregation of twenty minutes of the most glorious feast of time in the congregate. They had produced a feeling of anxiousness in the congregation, and excited the nervous system to a painful degree of excitation, and also made a very unfavorable impression on the minds of those present, who were strangers.

Official Brethren, the Annual Conference meetings appointed to meet at half past seven o'clock, frequently do not have a quorum until eight, nine or ten o'clock. It is true, that this want of punctuality can be accounted for, in some instances, by circumstances over which individuals have no control, but in the most cases of this it could be prevented by a little effort. To get into the habit of being behind time, is to part with a great source of strength

[The following is from The Press, published in this city.—Editor.]

LECTURE BY WM. LLOYD GARRISON.

Cantoni Hall was well filled last evening with an audience of ladies and gentlemen, many of whom were colored, assembled to hear the great anti-slavery champion, William Lloyd Garrison, deliver a lecture before the Social, Civil and Statistical Association of colored persons. His subject for the occasion was "Liberty vouchsafed." The exercises were opened by the singing of an ode by Miss E. T. Greenfield, (Black Swan).

Upon being introduced, the speaker was greeted with great applause. He said that all things in relation to the subject of his lecture were "Liberty vouchsafed," were now clear to his mind; the great light that was dawning in this nation upon it rendered it so. He was overwhelmed, but, nevertheless, he felt justified in saying that he felt as if he was in bed and that all things were working well But yesterday millions of our people who were classed with cattle and animals, are now recognized as our fellow citizens. Is not this glorious?

He admired those who were finding fault to be patient; that the time to fret coming when our God and the God of our fathers, and our fore fathers intended it to be. What is to be accomplished in the future, is more glorious than anything already has been gained? Nothing whatever? Where was the Republican party? Dead? Oh, no! *Tycoonia ?* Nonsense. He thought there was a crisis in the affairs of this country during these autumn to make the freedmen unconstitutionally and unhappy, but they cannot much longer endure such a condition. They are now doing better than they have been in any power which they have exercised so long.

The South rejoices! If such be the case, how can they, with consistency, oppose the Union. Right, then, has no chance with seeing that God has given to the Negro his share so fonted. No, such was not the case, and a statement so degrading, as to warrant such a thing, should not have been made. There was a time when the South was victorious; it is true that they were victorious, but the constitution would the commencement of the Negro's freedom. It was not the will of God, who repeatedly gave up from the Bosom of Congress, to the Executive, the people's liberty of the Negro to thrust to over progressive Abolitionists. The flag has been pulled down, and the Union would never be tolerated again.

The total extinction of her pet, slavery has shown that she was not to be trampled on one would have believed. But to attain this she really did commit suicide, for, in so doing, she ceased to be. She succeeded in overturning Liberty, but in so doing she overturned Her Own Liberty; in the bestowing of the Union. Can Panama, in the Senate Chamber of the United States; in killing martyred John Brown upon a gallows, in sight of the chivalry of Virginia.

There are samples of her multitude of successes. And what have they done? Why, in her History tells the tale. The theory of one man over Freedom is dead, and buried. No words can more truthful than his were ever spoken when he said that slavery was dead, and buried beyond the South, unable to prop a horrid institution, and the North, unwilling to support it. The tiniest against her principles, at last determined to try her fate upon the field of battle

The Anti-Slavery Society, the creature of the leading men of the South, together with earnests from some of their best friends in the North, were during the war, showing the immense amount of support Freedom's cause had, and of the spirit of rebellion How have they succeeded? Has the South been conquered? Yes, and no. Yes, so far as the field of battle and upon the sea, and to-day in the hands of Brigadier-General for gallant service. Lately he has been chief of Major-General Terry's staff. Throughout the war in South Carolina, North Carolina, and Georgia, he served, in many ways, has shown himself to be the friend of the colored people. We trust he will remain in the service. Hurrah for Major-General Terry!

The Newsmen of the A. M. E. Church, Cincinnati, N. Y., during last month, gave their pastor Rev Leonard Patterson, a donation consisting of two hundred and forty dollars in money, and one hundred dollars worth of clothing. Messrs. John D. Clough, Lot Lee, Abram Clough, Mrs. Caroline Clough, and other native members of the church, were the principal donors. The administration of Brother Patterson of this circuit has been greatly blessed of the Lord.

Rev. J. M. Miller, who is the Presiding Elder his Conference, is the oldest minister of the A. M. E. Church now living. He is his 81st year, and is still in the enjoyment of health. This generation will order much obligation to him for his services in the past.

The Journal of Commerce says:—Mr. Henry W. Grady, a native of Georgia, a colored man and lawyer, admitted to practice in the Supreme Court of New York, emigrated to Jamaica, and recently died there. Mr. Grady was a speaker, Mr. Johnson is said to have had few superiors, as a scholar, very few who have not had greater advantages than he enjoyed.

A recent edict of the Queen of Spain making all slaves free who touch the realm, and the Anti-Slavery meeting recently held at Madrid, show that the Spanish Society is not to be behind in the work of emancipation. Let us be ready to assist humanity in all her struggles.

Union Bethel Church at Washington, D. C., is said to be too small for its present congregation. Not even the mud that is removed by several inches in that locality, can keep away the eager and devoted worshipers.

Frederick Douglass, Esq., says of the Wilberforce college, "I do most heartily recommend it to the public, as a worthy and needful institution."

Mr. Seward had been kept in ignorance of the attack on the President, his physician fearing that the shock would be too great for the old man said:—"If he had been alive, he would have been the first to call at his door." He has not been here, nor has he sent to know how I am, and there's the flag at half mast." The old secretary's indignation rises and told the truth, and he by in silence, the great intervening days his gushed shock, as the dreadful truth sank into his mind.

EDITORIAL ITEMS.

Rev. Richard Fielding, pastor of the A. M. E. Church, Terre Haute, Ind., writes us, and says the meeting there was a success, especially the reception of the 28th U S C T. A demonstration gentlemanly a similar nature should not be better than this. We are highly interesting letter of Rev. Bridges, and appeared in our last issue

Rev John H Jones, of Riceville Circuit, New York District, writes us that "Our Monthly offers are prosperous The Sabbath School at Riceville had an exhibition The church was nicely decorated for the occasion. The house was densely crowded by a delighted audience. Much praise is due to Mr Wingay, the Superintendent, Mrs. C. A. Cleavey and Mrs. P. Still, teachers. $27.47 was cleared on the occasion Third Quarterly Meeting was held at Riceville on the 21st ultimo, and on the following day, the 22nd ultimo, Quarterly Meeting was held at Fair Haven. The church was not large enough to hold the people, but the *grandcoats* "kept full."

Rev Job A. Nelson, pastor of the A. M. E. Church, Germantown, writes, Feb. 9th: "That was to be a grand day with us. We had for more than half large enough for the congregation that attends to summer and fall, and it had a part of a fine lot on which to build a church. The members was called, and a unwig strike formed. Sept. 25th, 1865. But a very few at first would take hold of it. But at length, a few did put themselves. We got out subscription books, and solicited sold, bought goods, and the Directors, Rev. Nelson, and myself, built it.

"On Jan. 1st, a fair was opened in Town Hall A band of music from Camp Wm Penn played on the occasion and opening. We were delighted by the music and *grandcoats* thrown out by the 5th U S.

"The fair was held about two weeks, and *extenders hundred dollars were taken in!* About one thousand dollars will be cleared, which is appropriated to the debt. We are highly encouraged by the citizens of Germantown, and praise God for raising up friends to His name.

"The means are not all in yet."

"Miss Sarah Herbert, President. Mrs. Catharine Nelson, Vice President and Directress Misses L. Parsons, Secretary, & D. Miller, and Mr. Hiram Collier, Secretaries."

Rev. Edward B Davis writes from Kinderhook: "That he has had a hard time, but the Lord is doing a great work here. The members gave him a donation on Jan 25th, amounting to $62.24

"On the 1st of February, the good people of Shaddock gave him a donation amounting to $18.46. A protracted meeting is being held with good success. Rev. Dougherty Meeting held was an occasion of great interest. Twenty-two were received into the church."

Rev Henry Powers, away off in Central City, Colorado, writes us a cheering letter. He says: "The colored people are few in number, but more than twenty-five of them take the *"Recorder."* Rev. Poynter sends the following census with the result: Jesse Hinkwood, Robert Parker, Edward Jesse, Wm. H. Nelson, Henry Poynter. We have also in addition, the name of Mr Oates Townsend.

Rev. P. J. Hill, writes from Smithfield, that he has a Sabbath School of fifty five scholars and three teachers, and a class of forty members He has had quite a revival. A lot of ground has been bought to build a church on, and the lumber has been hauled to the spot. Mrs. Amelia Howard is laboring night and day for the good of the people. She is teaching a free school.

Mr. George T. Downing, of the colored delegation at Washington, promises to be a contributor to the *Christian Recorder.*

Mr Downing has great influence at the Capital, and we are sure he will do his best to promote the interests of Washington full towards us. His communications will be anxiously looked for

Bishop Davis, of the Diocese of South Carolina, and most of the clergy in Charleston, are willing to receive colored delegates in the ecclesiastical conventions of their church.

Rev J. S Backus, Cor. Sec'y of the Baptist Home Missionary Society, has issued an appeal for $40,000 for the benefit of the society. In his appeal he says: "Think of the colored ministry in the South, present and prospective. What a power, if educated. What a curse if left, blind to lead the *blind.*"

Rev Da Bunney and Rev Dr Cheplin, are teaching Theological Classes for colored preachers; but it is proposed to operate on a larger scale.

Bishop D. A. Payne, D.D., of the A. M. E Church, was in Washington, on the commission with the Semi-Centenary Committee of the Baltimore Annual Conference. The Bishop is in the enjoyment of his usual health.

How. W. A. Graham, Ex-Gov. of North Carolina, has written a letter to two members of the House of Commons of that State, in which he says he will express his views in favor of the admission of colored testimony in courts of justice. In this he is progressing.

Gen. J. M. Hawley, of Hartford, has been nominated for Governor of Connecticut by the Republican Convention, which lately assembled in that State. He is first met Gen. Hawley at Lord's End, St Helena, S. C. Shortly after this he regiment was transferred to the Army of the Potomac, soon after which he was promoted to the rank of Brigadier-General for gallant conduct. Lately he has been chief of Major-General Terry's staff. Throughout the war in South Carolina, North Carolina, and Georgia, he served, in many ways, has shown himself to be the friend of the colored people. We trust he will remain in the service. Hurrah for Major-General Terry!

I cannot wholly from such persons. From all I have seen and know of the colored people of the South during a period of more than twenty-five years, I believe that missionary societies and educational associations, as well as annual Conferences, cannot be too careful in selecting teachers and preachers to the Freedmen, that those whom we commission should be persons of *unquestionable piety and Methodist character,* as well as qualified to impart instruction to the Freedmen. A preacher or a teacher when once commissioned becomes a sacred trust, and should, whose sees, as well as whose *returns,* the Freedmen will almost always imitate and make their own. How careful then, should we be, to have sent to our seminaries others as preachers or teachers!

As one of the Bishops of the A. M E Church, I shall never appoint any man to the Freedmen, of whose intellectual, moral or religious character, I have any doubt.

I hereby, also, say to *all* the Superintendents of the different states now under my jurisdiction, that they must be careful in commissioning no one to act as Superintendents of our missions. *You have no power to call any Northern man into the Southern work, unless in your appointee, without first consulting me and obtaining my approval* of his character.

Daniel A. Payne,
Presiding Bishop of the Baltimore and South Carolina Conference Districts

Notices and Local Items.

Our Salutatory

Many of our friends ask why we did not, in our last issue, make our usual salutatory? We thought we had done so in our unpretending article under the head of "Our Christian Organ," and trust that it will be accepted as such, as being able to conceive a more fitting one at present.

Statistics of the Colored Population of Philadelphia.

We expect to be able very soon to publish in our columns the number of the colored inhabitants of this city, of churches and their members, of schools and scholars, of professional and business men and the amount of property of the mechanics, of laborers, &c. It is earnestly hoped that the co-operative assistance of those who can aid in such a work, will be rendered.

Letter of Chief Justice Chase to Bishop D A Payne.

In our next issue will appear a highly important letter from Chief Justice Chase to Bishop D. A. Payne, D. D.

Our New Publishing House.

We again call the attention of our ministers, members and friends to the appeal of our General Book Committee and Book Committee for means to pay for the large and convenient building purchased on credit for the Book Concern. Shall this building be the property of the connection? Shall we do our printing, binding &c? If we will follow the example of the gentlemen who laid the printing office, we shall soon get the means

No 80, S. 6th Street,
Jan 19th, 1866.

Rev Elisha Weaver :—*Dear Sir:* Inclosa $1000 in old of your building fund, and wishing you a full measure of success in your laudable work. I am, very truly,
Your friend,
Wm Lemon

The Christian Recorder as an Advertising Medium.

A gentleman expressed his astonishment not long since, at the extent which an advertisement in the Christian Recorder had increased his business. Being a white man and having business relations mainly with white persons, he merely did it as an experiment; the sequel proved the good results of his trial, for the request for publication continues to roll in wholesale and will find where they are best treated and get the best bargains

The Christian Recorder circulates most largely among all the colored people of the United States, and if you want them to know of your business, speak through its columns. Our several agents are in business know well the advantages of advertising in our columns. The New York *Post* recently accepted the number of advertisements of colored men in business as a great argument in favor of the capacity of the race for a high order of development. *Send in your advertisements.*

Shall We have It?

Brethren, we want to be able to give our readers a weekly summary of religious intelligence from all parts of the Connection. We trust our brethren in the South and Southwest will write, as well as in the North.

Bishop Joseph P. Campbell

Is still in Philadelphia and will not leave for the West for three weeks hence. The Bishop gave a fine collation to many of his friends on last Saturday afternoon We were all delighted with Episcopal hospitality.

Thanks

We return our thanks to How W D Kelley and George T. Downing, Esq., for valuable documents.

Sermon to Young Men

A sermon to young men, soon will be preached at Bethel Church, on Sunday evening, the 25th inst. at half past 7 o'clock, by Rev James Lynch. Subject—*Corn Laws for?*

Hymn Books and Disciplines

The General Book Steward has a quantity of Hymn Books and Disciplines on hand. Both these, used in your orders The people need them.

General Book Steward's Request

Rev. Elisha Weaver, General Book Steward, to whom all moneys should be sent, requests that the brethren who are indebted to the Book Concern, will settle as soon as possible.

The General Book Steward has greatly enlarged the interests of the Book Concern, and needs all the moneys to carry on the great work successfully.

Aid for the Church at Wilmington

Rev. Daniel Payne, D. D., pastor of Bethel Church, on Sunday afternoon, 25th inst. at 3 o'clock, and a collection will be taken up to aid the A. M. E. Church at Wilmington.

LOCAL

The Anniversary of Bishop Richard Allen's Birth Day

was celebrated, on Wednesday evening last, at Bethel Church. The exercises commenced at 8 o'clock, and were opened by singing and prayer by Rev. Jacob Adam Minister. Most appropriate, highly appropriate for the occasion, were made by the pastor, Rev William Moore, and an able historical address was made by Rev. Daniel Payne, who mentioned important facts connected with the life of Bishop Allen, that are known to but few, and which will be of permanent interest to his memory

Rev Thomas Lynch delivered a short address on the great work that was left to be effected as a garland thrown on the tomb of one he loved to revere.

Rev. John Jones, of Chicago, who is a delegate to Washington to represent the colored people of the great North West, delivered a telling address which was the most eloquent outburst of eloquence He declared the A. M. E. Church to be the most powerful instrument of elevation which the colored people had, and that the sides of a colored delegation at Washington originated in a meeting of the ministers of the African Methodist Episcopal Church of himself and several other gentlemen, over which Bishop J P. Campbell presided.

The Sabbath School of Bethel Church, with its ever active superintendent, Mr. W C Bantam, at its head, was present, and interspersed the exercises with their sweet music, led by Mr. Shadd. Though the weather was very inclement, the attendance was said to be the largest that has been present, on occasions of the same nature for many years.

The closing address was made by Rev Stephen Smith, in his characteristic, forcible and lucid style. He had known Bishop Allen intimately, and spoke of the great sympathy the Bishop had for his own race. Many were the incidents relative to his memory, and urged the young men to be pious, energetic and saving of their means. Brother Smith's address was one which the most gentlemanly reporter prompted by the occasion, and made a profound impression.

Bethel and Second Lecture Course.

The second lecture of this course was delivered on the 15th inst, by Rev Lloyd Garrison, which was listened to by a large audience of Mr. Garrison's opinion, will be found in our columns elsewhere

Conductor has the Cars Run Off the Track!

On Tuesday evening, the 13th inst, a gentleman entered one of the Street cars on Pine street, which did not bear the sign "Colored persons admitted." The conductor requested them to get out. They refused to do so most politely, but emphatically. He feared to use force, and left the car and the track. Most of the white persons inside the car seemed satisfied with their remaining. The conductor, as a last resort, with the assistance of the driver, worked for several minutes, in running the car off the track. The colored gentlemen remained in the car, and were conveyed to their homes very much enlightened and richer in the stable. Quite a crowd collected, and many white persons rejoiced that the colored men for this exercise of their rights.

Praiseworthy

We learn that some of the ladies of Philadelphia are preparing to raise means, by holding a festival, for the purpose of furnishing a home for the Editor of the *Christian Recorder.*

Hard at Work

Rev Henry J Rhodes, pastor of the Zion Mission Church, is teaching a public school in Germantown, and attending to the duties of his pastoral charge in this city, also.

Preachers' Association.

The ministers of Bethel Church, in this city and vicinity, hold interesting meetings every week. They were in session, at their last meeting, for seven hours.

William H Johnson.

We welcome very heartily to the list of our contributors, Mr W H. Johnson, of Albany, who will write over a nom *de plume* which our readers must guess

Suit for Damages

A highly respectable colored lady, of this city, has entered a suit against one of the street railroad companies, for forcible ejectment from one

of their pioneer-ism. It excites much interest

Rev. Mr. Guinn,

who is supplying the pulpit of the Seventh St. Presbyterian Church, is on a visit to his family and expects to be absent four weeks.

Mr John Jones,

(Colored Delegate to Washington,) wife and daughter, have been spending several days in this city, much to the delight of the citizens of this community. They left for their home in Chicago, Illinois, on last Sunday night, at 10 o'clock. P. M.

Rev Henry Davis,

Pastor of Bellevue Street A. M. E. Church, New York City, favored us with a visit at our office, Tuesday last. He says from him that the New York Annual Conference Semi-Centenary committee have made their arrangements for appropriate celebration They are contained in a neat little pamphlet, published by the committee, which is being extensively circulated at three cents per copy

Religious Services.

Bethel Church, of which Rev Wm. Moore is pastor, was well attended on last Sabbath, notwithstanding the illness of the Preacher. At 10 o'clock, A. M., Brother Taylor, a local preacher, from Morristown, N. J., preached. At 3 o'clock, Rev. W. D. W. Scharman, of Baltimore, preached. Text, Romans 8th, 37. Theme, —Wisdom of God. He commenced by defining wisdom, saying that wisdom is that attainment by which man controls his actions in the best manner. There is a difference between wisdom and knowledge Knowledge is the foundation of wisdom the *building* upon it. He then considered,

FIRST—The nature of God's wisdom.

SECONDLY—Its character as seen in *creation, providence, and redemption.*

THIRDLY—The reliance that we place on Divine wisdom.

He declared that upon Divine wisdom he hung his soul. The perusing was made with a soul-stirring emotion that gleamed forth from the eyes, features, and every movement of the speaker, and it seemed melodious tones, with a tedious walk ferver, that produced an effect on the congregation not often witnessed. Many Christian hearts were quickened on this occasion. The speaker was logical, clear in analysis, and *extraordinarily* impressive throughout his discourse.

At night, Rev. Mr. Adams, of the N. S. Presbyterian church, preached Text, Psalm cxii, 12—13. Theme—Traits and character of the righteous The discourse was highly edifying, and exhibited much thought and earnestness

On our regular prayer meeting we held at 7 P. M., conducted by Brother Fisher.

We hope to be able to hear from all of the churches, that we may report as many of them as our very brief space in the local columns will admit.

A Protracted Meeting

has commenced at Bethel Church Bishop Campbell presiding, on last Monday evening, a discourse which exhibited great demonstration of Divine power Several penitents went to the altar

Semi-Centenary of our Church.

MISSOURI CONFERENCE.

TO THE MINISTERS AND MEMBERS OF THE CONFERENCES APPOINTED BY THE EPISCOPAL MISSTRO HELD IN PHILADA. A SHORT TIME SINCE, SOS THE MISSIONARY ANNUAL CONFERENCES.

DEAR BRETHREN:—It appertains to our duty as a committee, to arrange matters for the celebration of the Semi-Centenary, or Fifty Years' Existence of the A. M. E. Church. It will be seen by the published arrangements of the Bishop, that the eighth, fifteenth and sixteenth days of April next are set apart to be devoted entirely, to a religious and Scenical way, for the purpose of raising funds for meeting the means of our Semi-Centenary. The Superintendents of our Sabbath Schools are called on to co-operate with the Pastors in raising funds in their schools for the object named. It is hoped that each member of the committee will at once enter upon the work by addressing the ministers in charge conversant to them. Some while, I would be pleased to hear from the committee by letter as to whether we shall, as a committee, meet at some designated place, or whether, by an understanding, we will adopt some policy similar to that of the Philadelphia Conference.

I must heartily approve of the measures, and hope the Missouri District will not be a whit behided the very shaf of Districts.

Fainfully yours,

WM R. REVELL

Chn. of Committee

St. Louis, Mo., Feb. 13, 1866.

INDIANA CONFERENCE.

TO THE INTERMARRIED MEMBERS OF THE INDIANA ANNUAL CONFERENCE—

DEAR BRETHREN:—You are doubtless aware that the Bishop, in their address, suggested the propriety of a committee appointed by them to represent the interests of the Indiana District in the Semi-Centenary of our Church, should meet at as early a day as possible, to prepare the plan by which the day might be observed alike in all our churches. We wish to say to you that the committee was called to meet in the city of Chicago on the 14th of February, 1866. But, for want of sufficient notice, and the extreme coldness of the weather, the meeting was unavoidably failed to be present. We can only, therefore, suggest to you and the remainder of the committee such arrangements as we thought would be acceptable to you all, and bring about a uniformity of action in the proper observance of the day—or

1st. We would suggest that on Sabbath, the 8th of April, as half-past ten o'clock, a discourse on the origin and progress of the A. M. E. Church be preached by the pastor, and that appropriate prayer be made by two or more of the official men if the church for a continuance of God's blessing upon us.

2d We suggest that the Sabbath Schools meet at two o'clock P. M. on the same day of the Church, at which time the Preface of our Discipline will be read, and appropriate addresses be delivered by the Superintendent and others appointed at the preliminary meeting held on the first Sabbath in March.

3d. We suggest that the evening services on the same day be composed of a missionary sermon and a statistical report embracing the number of Bishops belonging to our Church, the place and year of their ordination, the number of ministers, members, and Conferences, the values of our Church and other property owned by us in the bounds of our entire Connexion.

4th. We suggest that for Sabbath, the 15th of April, the services be arranged as the pastor may think best, and that on Monday, the 16th, there be a Sabbath School concert held in the evening At such and all of the above services, excepting on Monday evening, the 16th of April, special collections will be raised for the purposes previously and plainly set forth by the Episcopal meeting

Hoping that these suggestions may be acceptable to all of you, we remain,

Yours in Christ,

A McIlvrose,
W J Davis,
J P Hall,
F Mrase

Chicago, Feb 14, 1866

BALTIMORE CONFERENCE

OBBOBLAR.

The Semi-Centenary of the A. M E. Church.

Through the providence of God, a memorable period has arrived in the history of the African Methodist Episcopal Church. The year 1866 completes her half-century—her fiftieth year, ushered by the prayers of the faithful. Fifty years ago, her banner was unfurled to the breeze Since that eventful moment, she has had an uninterrupted opposition of the fiercest character, the amount of good accomplished, eternity alone can tell. But first in number, as first, she now counts her scores of thousands, and her banner floats triumphantly from Maine to Georgia, and from the Atlantic to the Pacific Ocean,—so that it now may be truly said, "Ethiopia is soon stretching out her hands to God." The Bishops of our Church, mindful of the ruling and inherent, are exerting themselves to the utmost of their ability for the promotion of the glory and continued welfare of the Church—incidentally, morally and spiritually. They hold a meeting on the 5th of January last in the Wylie Street church, Pittsburg, Penna, and arranged the following plan for celebrating the Semi-Centenary.

1st. On the first Sabbath in March, preparatory services shall be held in each and every church throughout the bounds of our Connection, to consist of preaching and speaking as to the great Head of the Church for His blessing on the Semi-Centenary services, at which time the pastors will read the Address of the Bishops to the Churches.

2d. The Semi-Centenary services shall be held in all of our stations and places of appt throughout the entire Connection, on the 8th, 9th, 11th, 15th and 16th of April,—to consist of historical sermons by the pastor, or some one appointed by them, in which they will renew the record and review the doings of God towards us as a Christian denomination during the last half century.

3d. The superintendents and teachers of Sabbath Schools throughout the Connection will unite in those services in their Schools, in the way they may think best, so as the central remembrance hereafter appointed for the several Annual Conferences may decide.

4th At each service held in April next, in both churches and Sabbath Schools, special collections shall be raised for the following objects: Missions, Education, the Book Concern, and the worn-out preachers' fund,—to be divided as follows One-third for Wilberforce College, one-third for the missionary cause, and one-third to be equally divided between the Book Concern and the worn-out preachers fund of each Annual Conference.

5th. The part for Education shall be returned to the Annual Conferences by the pastors, and by the Conferences paid to the agent or agents of the Wilberforce College. The part for Missions to be returned to the Annual Conference, to be applied to the missionaries to their bounds, if any; and should there be none, the money shall be sent to James H. Davis, Treasurer of the Parent Missionary Society, Baltimore, Md., and the part for the Book Concern and worn-out preachers' fund shall also be returned to the Annual Conferences, and there divided,—one half to be paid over to the Treasurer, Rev. Stephen Smith, of Philadelphia, Pa.

Receipts shall be given for the same. The remaining half shall be at the disposal of the Annual Conferences

6th. As the M. E. Church has extended no invitation to all the members of the great Methodist family to join in the celebration of the Centenary of Methodism in America, we cordially accept said invitation, and will endeavor to make our own way and in our own churches, in October next, at which time the collection will be received and applied as before stated. We request the ministers, members and friends of the A. M. E. Church to unite in the Semi-Centenary services, and make it an occasion of great intellectual, moral and spiritual improvement and progress,—leading our people on to a nobler development of Christian enterprise, entirety and oneness.

The Central Committee for the Baltimore District met in the city of Washington on the 12th and 13th inst., and made the following arrangement for the Semi-Centenary celebration: First Sabbath in March, the Preparatory services commence. First Prayer-meeting at morning having special reference to the Semi-Centenary celebration.

Bishops—Wm P. Quinn,
Daniel A. Payne,
A. W. Wayman,
J. P. Campbell

2d. 10 o'clock, the Superintendent of all the Sabbath School, and their teachers, shall address the scholars and explain to them the true intent and object of the Semi-Centenary services, by addresses and explanations appropriate to the days of celebration, they shall particularly request all the scholars according to their ability, to lay aside something as a special thank offering to be brought to school on the 8th day of April, and then and there offer it to God; they shall also fully explain the specific objects to which these benefactions are to be applied, and enforce the same as they may think best.

2d 11 o'clock, a special sermon by the pastors or by whomsoever they may appoint, at which time special prayer shall be made to the great Head of the Church, for His blessing on the Semi-Centenary services, at which time the pastors will read the address of the Bishops to the churches.

4th. 3 o'clock, administration of the Holy Communion.

5th. 7 o'clock, explanatory sermon, after which the Bishop's address shall be again read Semi-centenary services each succeeding day. April 8th, first prayer meeting at sunrise.

2d. 11 o'clock, sermon on a subject appropriate to the occasion by the pastors, or whomsoever they may appoint.

3d. 3 o'clock, general conference and experience meeting of the members of the church, and others who may be willing to unite with us

4th. 7 o'clock, historical sermon by the pastors, or some one appointed by them, to which they will review the doings of God towards us, as a Christian denomination, during the last half century

1st. April 9th, Monday afternoon, Sabbath school concert, to be conducted as the different superintendents may determine, at which time the collection shall be lifted, the amount ascertained by the scholar, in a manner generally known in an envelope, with his or her name thereon, which shall be registered by the Secretary on a book obtained for said purposes.

1st April 11th, Wednesday, 2 o'clock, this day completes the Semi-centenary of the A. M. E. Church. Historical sermon, and other appropriate sermons, suitable for the occasion.

2d. 7 o'clock, addresses by young men and others, on subjects selected by themselves, all having reference to the great occasion.

1st. April 15th, 11 o'clock, sermon on education.

2d. 3 o'clock, the destiny of the A. M. E. Church, No. 12.

It is desirable, that these sermons be preached by the pastors themselves, or by others selected expressly by them, for this purpose.

1st. April 16th, Monday, 8 o'clock, reunion meeting of all the churches who may be willing to unite with us.

2d. 7 o'clock, Love Feast, at which time the communion services shall be held.

The amount of money we wish to raise from this celebration is three thousand three hundred and nine dollars; the membership of the district is five thousand one hundred and three, should each member contribute three dollars the amount will be raised by each member.

At each of these meetings, systematic effort is to be made to secure the amount named. Non-attendance upon these appointed services will left upon—and with any minister to vary them according to locality and circumstances The pastors of the various churches are earnestly to participate with us. In conclusion, we ask all our brethren and friends, in the cause of the Lord, to contribute as much as in the ability the Lord against the mighty, and see what amount of money can be realized for the object named.

Publishing Committee, Rev. S. L. Hammond, W. D. W. Scharmann, George T. Watkins.

Central Committee, Rev. Samuel Ruth, D. D. Hammond, Jno M Brown, G. T. Watkins, D. W. Moore, B. T. Tanner, W. D. W. Scharman, Jonathan Weaver, T. Todd.

Laymen, Rev W H G. Brown, Charles Hicks, Lloyd Benson, Arthur Smith, Clement Berket, Thomas E. Green .

NOTICE

Jacob Galloway, formerly belonging to Samuel Jones, in Sussex, Delaware County, Virginia, now lives in Wilmington, Delaware If his children, Moses, William, Elizabeth and Isaac see this notice, he desires them to write to him at Wilmington, Del. jan27-tm1.

INFORMATION WANTED

Of my brother Charles; last heard from ten years ago, and was then at New Orleans very sick — Also, my brother Bob, who went to the army four years ago; since heard from at Winchester, Va., if any one should know the same, they would be confer a favor upon me by writing me. Also, my brother-in-law, Peter Pryor, who was sold five years ago to Florida. Also, my brother Irvin; was sold twenty years since at Charleston, S. C., to a negro trader Pryor, belonged to Mr. Dunroe, via: Charles Copeland, Robert Duncan, (often called Bob), Peter Pryor, and Irvin Pryor.

I shall ever be grateful to any friend of humanity for any information given of the above persons

E. P. Ritey,
New Alexandria, Westmoreland Co.,
Dec 5-tf Pa.

TRENTON CIRCUIT

The ladies of Pennington, N. J., held a festival on Thursday and Friday evenings, Feb 8th and 9th, and realized therefrom, clear of all expenses, the sum of $85; $30 of which was paid over to the minister. Committee—Mary Watson, Hannah Moore, Caroline Caby, Hannah Allen. We thank God for these good sisters, who are ever thoughtful of him who has been sent among them to labor. Thos. H. Cooper

INFORMATION WANTED

Of my parents, Rowland and Caroline Fitzhugh who left here about four, in 1864, they were in Norfolk Co., Virginia. They belonged to Henry Morton.

Address, Mary Fitzhugh,
2017 Spring Garden St,
Feb 24—1m. Philadelphia.

NOTICE

INDIANA SEMI CENTENARY COMMITTEE.—The secure of Rev J. Mahew, Bloomington, Ill., and Henry Brown, Quincy, are added to the Semi-Centenary Committee.

J. P. Campbell, Bishop.

CORCERT HALL.

Course of Lectures by the Social, Civil and Statistical Association of the Colored People of Pennsylvania.

Prompted by the progress of freedom, the ratification of the Constitutional Amendment, and the hope of further enlargement of human rights by the extension of the right of suffrage, also, as well as in view of the efforts philanthropists and others are making to educate and uplift the race, especially the freedmen, it has been a source of lecture, (six or more,) this Winter, in Concert Hall, similar to the highly successful Course had by the same Association last Winter.

To selecting Speakers, regard has been had, not only to ability and eloquence, but to those who are deeply interested in the present great issues of the day, namely, impartial justice and the full recognition of human rights, irrespective of color.

In this movement we claim from the public who sympathize with the reforms herein alluded to, the heartiest encouragement.

Managers in Camden	Managers in Chester
Managers in Delaware	Managers in Chester
Managers in Gloucester	Managers in Chester
Managers in Gloucester	Managers in Chester
Offered by Perry & Co.	
Offered by Perry & Co.	
Offered by Perry & Co.	
Offered by Perry & Co.	

No. 307 Chestnut St., above Third.
No. 609 Chestnut St., (Graphic Sculptor old stand.)
And South-east Corner Seventh and Market Sts., (Jones' old stand.)

Feb 24, Gen. Carl Schurz, Subject— The Problem of the Day."

March 1st, Rev F E W.-Harper, Subject— "The Nation's Great Opportunity"

March 8th, Prof Wm H Fry

March 15th, Hon. Wm D Kelley.

In addition to these the Committee hope soon to be able to add Maj. Gen M F Hotter, and Rev. H. W. Beecher

However, the Hall has been engaged positively for six Thursday evenings in succession, beginning with the 8th of February, 1866

On those evenings, the (six) speakers first named are positively engaged

Tickets for the course—six lectures; will be $1.50 only Single tickets, 25 cents To be had at Pugh's, 6th and Chestnut, of the Committee of Arrangements, or at Door of the Association.

COMMITTEE OF ARRANGEMENT.

William Still, Chairman; U. B. Vidal, Jacob C. White, Sr.

Miss E. T. Greenfield, (the Black Swan,) has kindly volunteered to aid to the interest of the Course, by furnishing appropriate music each evening Feb 8-6t

Marriages.

At Elkton, Md., Feb 8th, 1866, by Rev. Isaac J Pindall, Mr. Charles F Carter, of Fredericksburg, Delaware, to Miss Elizabeth Thomas, of Elkton, Md.

On the 17th of Jan. 1866, by the Rev. Wm J. Alston, James W Braxton to Rachel A Turner, all of this city

Obituary

Departed this life, in Harrisburg, on the 30th of Feb, 1866, Mrs. Melissa Brown, wife of Mr. Thos. W Brown, after a short but severe illness, in the 55th year of her age

Sister Brown was a meek and humble follower of the meek and lowly Saviour Having enjoyed religion in early life, she has been a faithful Christian for 39 years. She was a member of the A. M. E. Zion Church of Harrisburg, for 25 years She was a kind friend to the sick, and was ever in attendance at their bedside. Although of delicate constitution, yet she was always found at her post of duty. In adversity and prosperity she was the same happy disciple She was a faithful wife and affectionate mother. Her walk through life was one worthy of imitation; and when the hour of affliction came laid upon her, she k d nothing to do but patiently await the messenger that would transport her happy soul to the realms above.

She leaves an affectionate husband and five children to mourn her loss We would say to them, as the Lord is with us, he is not dead but gone before. She has gone to reap the reward of years of faithful Christian devotion to God and man. None knew her but to love her

A Classmate.

In New York, Robert H. Burtis, son of Lavenia Burtis after a lingering illness, departed this life. Feb 17th, 1866, aged 27 years and 10 mos., in the full hope of a blessed immortality

"Write, blessed are the dead which die in the Lord."

Advertisements.

Philadelphia, Feb. 19, 1866.

At a meeting held on Friday evening, Feb 9th, 1866, a respectable number of the Pennsylvania Fire Hall Club was effected, and the following named members were elected officers for the ensuing year—

J. H. Francis, President. Francis Wood, Vice-President. Thomas Bowers, Secretary. Edwin Johnson Our Sec: Daniel Holden, Treas.

Directors—Frisby Stevens, George W Scott, John Bruce.

EASTERN AVENUE HOUSE.

James A. Mulligan, Proprietor.

Numbers 26 and 27 EASTERN AVENUE,

BOSTON, MASS.

This house has been built for the sole accommodation of

ALL SINGLE ROOMS.

Hot and Cold Water Baths

Free for the Boarders.

The situation is delightful, overlooking Boston proper and Bunker Hill Monument, a good Bath and Washing Room, and a convenient supply of Hot and Cold Water

Provisions of the best quality, and in a variety.

Meals by the Day or Week

W. P. POWELL,

ATTORNEY & SOLICITOR,

In the Adjustment and Collection of Claims against the United States

OFFICES, NO. 1 and 2 DOVER ST.,

NOTARY PUBLIC AND COMMISSIONER OF DEEDS for the States of

Vermont, Massachusetts, and Connecticut.

Passports and Protections Secured.

Careful attention paid to the collection of PENSIONS,

BOUNTY,

BACK PAY,

PRIZE MONEY, &c.

And Real Estate Agent.

REFERENCES.

Hon. Reuben Crosby, Hon. Wm. Hall,
Hon. Geo. Wm. Bird, Hon. Thomas Corwin,
Wm. A Smith, Esq., J. D. Platts, Esq.,
R. Warren Weston, Esq., Hon. Benjamin Loomis,
Samuel Ullyson, Esq.

Jan 20, 1866-tf

MRS. G. A. BROWN'S

INDIAN

AND

German Medicines

Mrs. Brown invites all those who are afflicted with ANY DISEASE that is CURABLE, not to delay in making a trial of her Medicines, as they will be certain of obtaining relief, such as

CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS,
HEART DISEASE, TUMORS, PILES, GRAVEL, AND
FEMALE COMPLAINTS

GENERALLY.

Physicians Notice—Such as the title of a Med Dep. and Snake Bite, Cancers and Scrofula, Erysipelas, Tetter.

PREPARED AND SOLD BY

Mrs. G. A. BROWN, Indian Doctress,

NEWTOWN,

Bucks County, Pennsylvania.

Jan 20—6m

PENNSYLVANIA CENTRAL RAILROAD.

SUMMER OF TIME AND DEPOT.

On and after Monday, December 25, 1865, the trains of the Pennsylvania Central Railroad will leave the WEST PHILADELPHIA and MARKET Sts., depot of Hamilton and Market Sts., as follows:

The Fourth and Third Streets and Eighth Street and Darrow, Fifth and Sixth Union Lines, Tenth and Eleventh Streets, Fourteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to the Depot every two minutes, connecting with the Pennsylvania Railroad.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, connecting in this way from Chester to the times of departure of each train, and allow ample time to reach the depot.

Passengers are cautioned against the arrival of such trains as may passenger leave the city

ON SUNDAYS.—The public are informed that all mail and express for Philadelphia, and be continued that it is to their advantage to their advantage to their advantage

Poetry.

LOVE

BY R. BURNETT

They ask who will us here one die
With life all other passions fly
All others are but vanity.
In heaven ambition cannot dwell,
Nor avarice in the vaults of hell.
Earthly, these passions are of earth.
They perish, where they have their birth.
But love is indestructible
Its holy flame forever burneth,
From heaven it came, to heaven returneth.
Too oft on earth a troubled guest,
At times deceived, at times opprest,
It here is tried and purified.
Then hath it heaven in perfect rest.
It soweth here with toil, and care.
But harvests time of love is there.
O! where a mother sheds on high
The tear of love, that is sincerest,
Hath she not then her point, and tears,
The legal sins, and wretched stain.
For all her sorrow, all her woes.
As a very purpose of delight?

THE PAST, PRESENT AND FUTURE

I saw one that I grew older.
And I knew it day by day
I saw feel my vigor grow colder
As it treasures pass away.
At the age that grade I linger,
As with faded eye I lean
Solemn thoughts my footsteps finger
Has engrosser on my Brow.

But one material can remove me
To my loved and my prime,
And sweet remembrance come give me
Of that light, hallowed time.
Though I bear a father's blessing,
And I bear a mother's name,
And again I am caressing
One who is dearest with me my blue

Who shall say the past must perish
"Neath the future's coming waves!
Whether we may flourish or languish
From oblivion's depths it saves!
Looking backward, to His guiding,
Till I reach that final shore
Where the present is abiding,
And where change shall come no more.

The Family.

THE NEWSPAPER IN THE FAMILY

Between thirty five and forty years ago, when the writer of this article was a boy, the number of the first religious newspapers published in our country, was a weekly visitor to his father's family. He well remembers with what delight his appearance was welcomed at the fireside, and on the return of each mail-day, in what was then a remote settlement on the South Western frontier. On himself, as the oldest child of the home-circle devolved the very enoyable task of reading the paper aloud, while the parents and other members of the family, and sometimes a neighbor or two coming in, were attentive listeners to all that he read. And thus the reading went on from evening to evening, or on the following day, till the whole was finished, and the best portions of the paper committed to memory, or treasured up for action by different members of the family, and often laid away for the perusal of relatives and neighbors. Such a single sheet, small indeed as compared with the huge dimensions of the same paper now; but to that of all others the most all interesting, all instructive, all sound and judicious in its condemnation of error, and in its praise of the true, the beautiful and the good.

The little newspaper was a perfect gospel to that family circle. Its periodical coming was anticipated with every sort of delight which might have fallen to a messenger of glad tidings, and its eager, loving, and thoughtful perusal, was attended with a degree of delight which might well be single-souls and deep, would might have found from the united presence and participation of one of Christ's apostolate; and which did flow from the spiritual joy of the faithful men of God who first inducted the family to subscribe for the paper. It had the effect of strengthening the whole family connection to a regular attendance upon the institutions of the sanctuary, and of augmenting knowledge of doctrine and duty which prepared them more and more to enjoy public worship, and to profit by the pastor's more direct communications (remote as was their residence from the station), with the great events of the world, and poured into the opening minds of the children a constant stream of intelligence, and new convictions, which otherwise they could not have gained. It had thus the effect of converting the home circle into a kind of Sabbath school. Every one was gaining useful and interesting knowledge every week. The consequence of education was the whole field of Bible truth, and the whole work of Christian activity was constantly open. And the teacher of that school was the newspaper. The writer has known many other instances since then, but he still venerates that early teacher, who works by means of the types, and the mail-bags.

This little retrospect of personal history is introduced here for the purpose of presenting some peculiar suggestions in several classes of persons among us, who may, perhaps, feel themselves kindly drawn towards this same teacher.

The first is the class of Sabbath-school boys and girls of every household. If they have access to a good religious newspaper, if they are encouraged by their parents to subscribe for one, or can raise the means to pay for one themselves, there is nothing which would be more likely to give a wonderful send useful information, and that monitoria to a pleasant, exercising, and regular and easy careful reading of such a paper. As already suggested, it opens to the young mind a new world of facts and ideas, and puts it in direct communication with what is going on from week to week, and from year to year, throughout the Christendom, in the very time in which we are living. It brings into view the doings of persons who are now on the stage of life, and the best things which are now going on all over the globe. A good religious newspaper is, or ought to be, a transcript of the living, moving, present world. Boys and girls study history at school, both ancient and modern. But it is all past history. If a knowledge of the past be important, is not the knowledge of the living present? Important, surely! And where are they to get that knowledge of the living present—the history of their own times? In a good religious newspaper will give it—and the regular reading of such a paper for years afterwards is the best, not only to the acquisition of the vast store of information it communicates, but, what, perhaps, still more valuable, to the habit of the utmost of the perpetual stimulus it gives the mind in the pursuit of all other branches of useful knowledge.

The second suggestion is for parents and pastors. As the spiritual education and growth in grace of the young, these two classes ought to agree in time, but, in point of fact, they rarely do. The best facilities for the training of the children of their respective charges and households, and for all there be truth in what has just been said, how it is possible for a Christian parent or pastor, with money to a better advantage, in the education of his child, than in procuring for him the best religious newspaper in the land; and this, too, even if all in his power to encourage him in forming the habit of reading it with thoughtful attention? While searching him to other costly schools and teachers, will he not find that it will be found necessary to bring the child into weekly contact with this corresponding, yet most profitable instructor of the home circle? Such a paper, rightly read, is the cheapest teacher in the world, if it has the effect, as it often has had, of filling the young mind with a thirst for knowledge, and a desire to excel in all that is true and beautiful and good. For an ingenuous boy or girl, the reading of such a paper may prove a passport to success, a correcty of success in life, an inspiration from Heaven to all noble acts and deeds. And if this be so, what can a faithful pastor do that will be more likely to aid him in all the objects of his grand mission, as God's embassador, than to ensure the reading of such a paper in every family of his flock? Thus will he multiply himself and extend his influence, by having a co-worker, a colleague-preacher a fellow-teacher, in every house; and find his own direct instructions fruitful, in proportion as the paper is loved and read

This third suggestion is for the editors, who make or control our newspapers. Its order to meet these demands and accomplish the exalted mission, the religious newspaper must live up to its grand idea, as a teacher of the young, and as a exponent also of the Christian world. It must inculcate truth and not error. It must always be right, on all questions and all circumstances. It must always receive upon the pains of God's truth, and must always be found acting on those unchanging principles. It must not, like another red editor every thing narrow, low, mean and selfish. It must stoop to those things, it must abandon its grand idea, and become reverent to truth and justice for good. Personal bickerings, calumnies, and controversies, have no more right to appear in the religious newspaper than in the pulpit. They are unworthy of the sanctity, and foreign to all the aims of Christian journalism. The people do not want such matter, and they will not long pay for it. All such things have originated upon Christianity. There is no a degrees to the ministry who engage in them but deeply fight. It is their imperative and duty to fight; and all man honor them when they do it bravely. But the ministers of Jesus Christ are not to be men and good tidings. And they have no more right to fight, as editors, than as preachers. If they engage in it, while without endangering the cause they profess to serve, and bringing reproach upon their sacred office. All such personal conflicts are as disgraceful to the press as they would be to the pulpit. There is but one standard for the pulpit and the press. Let each be true to the gospel, let each be a witness of Christianity, let each have the mind that was in Christ Jesus.—*North West Presb.*

ALL IS FOR THE BEST.

BY RACHEL HOYT.

Rabbi Akiber, compelled by violent persecution to quit his native land, wandered over barren wastes and desert plains. At length, his journey consisted of a lamp, which he used to light at night, in order to study the law; a cock, which served him instead of a watch; to announce to him the rising dawn, and an ass on which he rode.

The one was gradually sinking beneath the hardships which was fast approaching, and the poor wanderer knew not where to shelter his head, or where to rest his weary limbs. Benighted, and almost exhausted, he came, at last, near an village. He applied to the first door he came to, thinking that where homes lodges death, there dwelt also humanity and compassion; but he was mistaken. He was left to a night's lodging, he was refused. Not one of the inhospitable inhabitants would receive him. He was, therefore, forced to seek shelter in a neighboring wood.

"It is very hard, very hard," said he, "not to find a hospitable roof, a protecting shelter, after a sojourney of the weather; but that is just and whatever he does is for the best."

He seated himself beneath a tree, lighted his lamp, and began to read the law. His bad success to read a chapter, when a violent storm suddenly seized his light.

"What!" exclaimed he, "must I not be permitted even to pursue my favorite study? But God is just, and whatever he does is for the best."

He stretched himself on the bare earth, willing, though hungry and thirsty, to know sleep. He hardly closed his eyes, when a fierce wolf came and killed the ass.

"What new misfortune is this?" ejaculated the astonished Rabbi. "My night companion, my guide, who, then, will henceforth awaken me in the dead of the night?" But, recollecting that he knows best what is good for us poor mortals.

Scarcely had he finished the sentence, when a band of robbers rushed upon him and bore off

"What is to be done now?" exclaimed the lonely wanderer. "Stripped of my ass, my lamp gone; my purse, too, is gone—all is gone—but, praised be God, whatever he does is for the best."

He passed a sleepless night, and early in the morning went to the village to see whether he could procure a horse, or any means of carrying on his journey; but what was his surprise to find not a single person there.

It appears that a band of robbers had entered the village during the night, murdered all the inhabitants, and plundered their homes. As soon as Akiba had this melancholy reason explained to him, he resumed into which this wonderful occurrence had thrown him, he lifted up his voice and exclaimed—

"Thou great God, the God of Abraham, Isaac and Jacob, on me, on my boy, all property and mortal ours are short-sighted and blind, often misunderstand Thy ways and doubt Thy wise providence. But thou knows are just, and whatever Thou dost is for the best! Praised be Thy people driven me, by their inhospitality, from the village, I should have probably have shared their fate. Had not the wind quenched my lamp, the robbers would have here drawn to the spot, and murdered me in my sleep. Praised be Thou! It was Thy mercy which deprived me of my two companions, which, perhaps, saved my life. Thou gave unties to the bandits, and tell them where my treasures are not. Praised be thy name, forever and ever!"

Child's Cabinet.

THE NEW KNATE.

"I do hope that the canal will be over to-night, so that I can try my new skates in the morning," said Freddy Holland, one cold evening to his mother.

"It's cold enough to freeze any thing, I should think, but have you got a new pair?"

"Yes, father bought me a beautiful pair this morning, and I must have them on with me, and show them to you."

"A good hope let's go home by Mr. Hollands and see Fred's new skates!"

"Well, I will for one," said I, for one," said Fred, and away they went, laughing and shouting, the troop of boys drew up in front of Mr. Holland's house and rang violently.

"Now for a sight of the new skates!"

"I had let me go and get the boys in house, and then I'll bring them out to you," said Fred "I know you will all say they are well worth a sight at."

"Oh, but they are grand ones!" was the universal exclamation when Fred reappeared with his skates. "Why, I never saw any thing like them!"

"No, they are a new kind, Mr. Smith informed them last night; father bought them at the best pair from the lot, and he picked out the very prettiest pair you ever saw glad I felt when I saw them."

"Well, if they ain't just the cleanest skates that ever were seen; they must have cost a great deal, though."

"Father never buys a poor article; and there is not another such a pair of skates nearer than New York city," said Fred, proudly.

"Oh, if Mr. Smith resetted a lot of them, I don't suppose they were so good as yours," said Jemmy Fritz, laughing.

"You always think your things a little better than other people's; how much are the others?"

"Different prices—two dollars, a dollar and a half, and some a dollar and a quarter."

"I've got a dollar and a quarter of my own money; I mean to have a pair of them!"

"I mean to run father to get me a pair."

"Father has promised me a new pair this winter, I hope he will get them to night!"

"I mean to have a pair before this time to morrow!"

Just then two men passed by, and one said to the other, "it is a raging cold to-night; I think the canal will be closed before morning."

"That is a fine little lad of walter Morrick's," said Mr. Smith to some gentlemen who were in his store on Saturday night "a manly little fellow," he repeated, and then he told them the story of the skates and shoes.

The good boy—baseball hero a pair of skates, for he knew that his mother was poor, and every cent was quietly produced to pay for the very best skates in the store.

On Monday morning, when Edwin was in the store, he saw a lady enter, and he at once handed him a parcel on which was written, "for Master Edwin Morrick, from one who loves a boy who heard with pleasure of his generous conduct to his grandmother, and who feels that, though men, and women may forget, the angels of *red* desire from on high."

Edwin tore open the papers hastily, and shouted for joy when he saw the skates!

Science and Art.

ENGRAVING WITH A SUNBEAM

This is assuredly the age of scientific wonders. If by a photographic process a medallion or picture which is somewhat inferior in preserving qualities all that concerns the practical application of discovery, in the hands of the skilful engraver. Our modern savants are of the utilitarian school, and they not rather by means of a process by which scientific speculations are by made subservient to the benefit of mankind, than by those speculations which have only an abstract interest. Such is the case with the new application of a very simple chemical principle, has done, and promises to do, more for man than any other discovery since that of printing itself. Already it has lent its aid to the politician, the philosopher, the artist, and it is not extravagant to anticipate that one of the most important offices it will perform will be that of assisting the engraver. Mr. Fox Talbot, the inventor of the process which we are now describing, has been made to the Royal Society of London, and the following is a brief account of the method by which he produces his pictures:

"Why, yes; the boy that I had here to run my errands and carry home parcels, is sick; if I had only had rather by money to get home, or were there is a few days"

"Oh, then you and the mother wishes me to go to school?"

"Yes, sir."

"Well, if you will come here a couple of days after the morning, I will engage in the evening, when school is done, you shall have the skates that you have set your heart upon, and your mother not be put to

"Thanks, so cry; I will go home and ask her."

His mother readily gave her permission when she heard of the kind offer of Mr. Smith to take the skates. So Edwin began to get up early early in the morning, that he might finish all his work before school time. Then he was about ready to go and work for Mr. Smith immediately after school.

A hopeful spirit makes a light foot; and Edwin's was greatly pressed with his task, and Mr. Smith was greatly pressed with him, and

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

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THE CHRISTIAN RECORDER

IS REVISED BY TOBIAS GREEN, M. D.

In my revisions of articles in this Journal, I endeavored, in a plain, common sense way, to show the needless and useless expenditure of many ministers in their style of preaching; also in their style of writing, in speech of some of the sentences proposition, in order that he who will peruse, may be impressed with the idea, that we have something of the nature of the person he is preaching to his mouth, and imbibing in his lungs.

Yong'ster classical, an adapting, tobacco by chemical analysis, an acrid, volatile principle, (nicotine) alkanet, red matter soluble in alcohol and ether. Arnott's cold, expression of body, chlorophyll nitrate of potassium, sal ammoniac and water. The expressed juice of lemons, one dram, in addition, ready Shakespeare and Miltons of lime, oxide of iron and silica. Mooo-factured tobacco contains, in addition to the preceding, carbonate of lime, and a chemical substance. Were it possible, in this brief article, on this noxious weed, we would show many by the evidence in which it proves the conclusion beyond what we shall attempt at the present.

From the many, we adduce the following and here we invite the special attention of all tobacco users, and call upon them as witnesses, who will testify I speak the truth)

1st. The nervous man, if he goes at all, is always late or slowed.

2d. The nervous man, if he goes at all, is almost inattentive and indefinitely extended nervous, most have as and some time. He chews the tobacco as if it might be eaten, he mix with the tread, of a mastodon, tumbles into the unchipped pew, and rolls down on the young high spirited boy, who sits next to him. Next, before going to sleep, in a spirit of unchastised devil must he eject a morsel of "Virginia" from his mouth. We suppose it is the "Virginia" he is most particular in directing its aerial course through the sink, and the innocent "coal" finally lands in the spittoon. Next, whenever he engages in any pecuniary business, we find some who. In some fair to compose, over their pecuniary to the Conference trial, in which their names were applied with the charge "immoral conduct." This is the case with many of the cases that are sent to the Annual Conference before which the accusation was made, and sustained or refuted, as the case may have been. Now, when the character of a minister is deemed necessary, the accused ministers—possibly innocent, perhaps guilty—is arraigned with the sun of station, eternal, or publication. For removed from the place of his former labors, by which the confidence of his congregation or congregations is lost, and the consequence of the year, shows the confidence he has won.

Or, reversing the case, he may be convicted. The prisoners of his guilty may be in place, in position, or conciliative, as overwhelming, that to show how guilty he is. Whether he is or not, we can not the offense; and, be it, accordingly, conceded, as the name is erased. But this supposition or presumption is not to be taken for granted. Wait a few years and you will hear this offender spoken of, or quoted, as one whose opinion is authority, whose counsel is sought, and whose efforts have been so blessed that he is almost indispensable to the region favored with his presence.

Now, is this right? Is it justice to the Church, to society, or to the offender himself? Is it in keeping with the spirit of the Bible, or active, reprove, comfort, as the Spirit-ruled of the Most High should, in accordance with his divine commission? Is it not a violation of the first and great command, which says, "Love one another as I have loved you?" Is it not a violation of the second, which says, "Love your neighbor as yourself?" How can he so, present the Saviour's decision of self-denial as to "compel them to come in?" How can he preach the gospel to the world as the representative of the Church with such a record of clambering him? And represented by such a minister how can the Church command the world? The world knows full well the Church's mission. The world is cognizant of the present reliable country between itself and the Church; and it is not to be blamed for its unbelief in the plan of the one proven by author, built and fill, that his vows are not Methodism by estranging him from the other, what are the hopes that we can entertain for the conversion of the world by ourselves? How can the church thrive with such means for increasing? In this is accounted for the fact, that we are not increasing in the proportion of the increase of the population.

Let us, then, be consistent, and not be guilty of the sin of "compelling them to come in." Hop ous to cause others to do right, we must do right ourselves. We cannot, we will not, we must not, we shall not, be guilty of the sin of "compelling them to come in." Hop ous to cause others to do right, we must do right ourselves. We cannot, we will not, we must not, we shall not, be guilty of the sin of "compelling them to come in."

Now, Mr. Editor, I would like to say something about the Rev. James H. Hamer, but I shall not have room enough to characterize that Rev. gentleman, but I will say, that he was here among us some four days to organize missionary societies, which he accomplished with a great deal of satisfaction to the whole church: I have not much doubt that prophecy have in connection with the mass of mankind." Why, even in our country in the infancy of revelation of life most have been characterized by a universal enemy and concentration of purpose. Their example, and their conference, in many instances, of the change brought against the proclamations of the Inspiration. They with imagine, that the power not delegated to mankind, for either the domain of prophecy, stood look upon upon which we also are yes, and record in the Church and Sabbath-school, during the comparative mysteries of eternity.

Perhaps it is well that there are now no Bible lands to give impetus to the question of last resort. Nervous excitability is one of the characteristics of the present age, and brought might possibly use its equilibrium, if favored with a plurality of such dear prophets."

February 24th

How shall we spend our time in eternity? Shall we continue in the performance of the same duties we have here? Will it be worth while to go on here in the same way? Will it be necessary to offer for shipping? Is instructed us to get every thing that would be useful about a house, or farm? Is it necessary to take with us the implements of husbandry? Will it be necessary to have all kinds. These things are to be shipped to the treasurer to Baltimore, Mr. James H. Hamer is, for the benefit of our Freed people. Let us begin! himself in the good graces of the people, he found it expedient to be religious in connection with the Church, and South, and to be true to his protestations of genuine friendship to the native Union party, without regard to color, creed, or nationality (and that the colored people North and South are for the Union, is not for a moment to be doubted), he proceeded to make friends of the colored people. He promised to lend them out of her bags through the Red Sea, to the land of plenty, to carry and equality; and he has kept his word in the same case of negro emancipation and enfranchisement all through his promotion. But now that he has attained the highest position of his ambition, as far as position is concerned, and being quite sensible that it is out of the nature of things that such can be long maintained, instead in deserving an intelligent constituency, he tends to unbosom himself, and declare for the South and for the white people, and for the authority without of Messrs. Douglas, Downing & Co., in the entire Union party" on hand—to ignore the claims of every colored citizen, and to cut another.

Now, sir, we see Mr. Johnson blindly following in the footsteps of his illustrious predecessor, who, being elected Vice President) upon platforms with incorruptible and high-principled sentiments, with the people, presidency, and with full bound to find out impartial justice to all men, have been elected to the high and responsible position of President, through the mysterious dispensation of Divine Providence, the superior head of the government has been placed, as in the case of his illustrious friend and Taylor.

Mount, Lincoln and Johnson were elected on the same principle, and have been called upon by to be security and people; the latter will prove false to both. Mr Lincoln was for the abolition of slavery, and a total separation of the South and the Union. The other (Mr Johnson) was for the abolition of slavery, in a measure by which he could secure the South.

Now, then, we have nothing to expect from the President, for by his actions he fully confirms the charge that he is false to the trust reposed in him by the people of the North and can enfranchisement. But we must do as Mr. Douglass recommended: "Trust in the same God that delivered Israel of old, and fled us from enemy, God bring on our side."

Yet, Mr. J. Tyler and Fillmore were elected by the people, and they have proved themselves false to the party who elected you, and contrary to the principles upon which you were elected to office. You are a traitor to your country and unentrusted and unpitied. But recognize and thank the Lord, that though President of the United States, you are not to be the ruler of your country further heard. He has done his work, he has purchased rebels by the hundred, and, I say, not accursed. He has withdrawn from us as he would, all the Union soldiers from the South. He has exhausted his power by abandoning the South-ern States to the mercies of "unfeeling rebels and unrepented traitors." He has gone thee for, but as for rather can he go. He has run out his line, and he is stranded.

To the people and Congress we look now for our complete enfranchisement. I think I have said enough on this subject.

The Sunday Circle of the A. M. E. Church held their annual fast, for the benefit of the Church, on the 22d inst., at the usual hour and clock of February. I hope that, through the untiring efforts of the noble women engaged in the work, the object of the day will be fully realized. God grant that it may be accomplished.

OCCASIONAL.

LETTER FROM KENTUCKY

MR. EDITOR—Sir:—It is with interest that I read the letters from the various parts of the country giving your valuable paper.

I long to be with you within the sphere of those Sabbath-day Truths of which it speaks in so pleasing a manner. But as I cannot be present with you, I hope you will excuse my weak thoughts. I am in Bardstown, Kentucky, where I have been for some months with our Society. I have been much pleased with my labors. I have been blessed with many seals to my ministry, and have been much encouraged in the way of my labors. I have been much encouraged in the way of my labors. I have been much encouraged in the way of my labors. I have been much encouraged in the way of my labors.

Now, Mr. Editor, may the divine blessing of God go with you and your paper, and cause it to be a guide and a solace to the many who may peruse it. Such is my sincere wish.

Respectfully yours, SUSAN J. BROWNLEY.

For the Christian Recorder.

LETTER FROM ALBANY, N. Y.

Albany New York,
Feb. 19th, 1866.

MR. EDITOR:—There is nothing of great moment astir in our city at this time, save the excitement occasioned by the recent interview of our Colored National Delegates," in Washington, with His Excellency, Presidents' Johnson. Our people highly commend the action of the delegation in presenting their claims to the President, (and through him to the people) and for the dignified manner in which they have themselves, in their interviews with the President and others, and touching the same subject; and now believe that those gentlemen did fairly and fully state the case, and have justly vindicated the claims of the citizens assigned by the President to our people's advancement. We feel indignant towards His Excellency, in the treatment he has seen fit to deal with his integrity. This feeling of distrust and contempt is not confined so much on account of his treatment to the "gallant few" as to the whole, and to build up their fishing cause upon the distrust-ing of our race—a race that has been true to the Union, and true to the Constitution and the old Ark—a race that we feel, what to be loyal after the South was a certain way, and only for a want of our and feelers, but a father.

When Mr. J. was Military Governor of Tennessee, and the rebellion was at its height, and to impeach himself in the good graces of the people, he found it expedient to be religious in connection with the Church, and South, and to be true to his protestations of genuine friendship to the native Union party, without regard to color, creed, or nationality (and that the colored people North and South are for the Union, is not for a moment to be doubted), he proceeded to make friends of the colored people. He promised to lend them out of her bags through the Red Sea, to the land of plenting, by carry and equality; and he has kept his word in the same case of negro emancipation and enfranchisement all through his promotion. But now that he has attained the highest position of his ambition, as far as position is concerned, and being quite sensible that it is out of the nature of things that such can be long maintained, instead in deserving an intelligent constituency, he tends to unbosom himself, and declare for the South and for the white people, and for the authority without of Messrs. Douglass, Downing & Co., in the entire Union party" on hand—to ignore the claims of every colored citizen, and to cut another.

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The Christian Recorder,

Rev. James Lynch, Editor

Philadelphia, Saturday, Mar. 3, 1866.

THE GREATEST FOLLY OF WHITE AMERICANS.

We do not so much as find a people without telling this side of the millennium, and yet, there is one thing among the white people of this country, which in point unquestionable, is the holding of principles against colored people and seeking to it hatred, opposition and persecution!

It is marvelous that a people so distinguished for acuteness of mind, shrewdness, accuracy of judgment, and general intelligence as White America's philosophers and friends, to the visiting shores of the Mediterranean; that could labored under institutions which time the world, should be guilty of so great a folly. We hold that prejudice against any thing, no matter what, cannot be justified on rational grounds. Hence could accomplish it every where. Prejudice may be satisfactory, it may be unusual, but never justifiable. Prejudice against a person on account of nation, complexion, compound word, sum, engraving, before, and judgment, judgment, judgment. We hold, prejudice on account of race, and that we have come to a conclusion without the exercise of our judgment. There every little glory in doing this. Who would boast that he had reason stand still? As well might a general boast that he succeeded the lines of an enemy or pursued his foes from with, the first shot.

To exercise prejudice may exist in a man the like, suppose a man has acquired a habit of lying children—by stating on the sea, his feelings might be so deeply stirred by an anguish, or pang, that he might, in a moment of anguish, against stating, belong to lost, as one, belong to no one else. The could be an involuntary prejudice which we might call a habit, but not judgment, we would not find fault with him for holding it; but it would be an offence, and punishable if he sought to make it the rule of the privileges of abiding or ill-treated those who did state. We have known persons whose feelings were hurried or ruffled by the use of vocal discharges of a gas, and they could never bear to have gone up or smoothed gas in their room forwards. We have known persons who could not the right to have every body go out of their light, or those who let have gone, or to take their seats, they kept their hats on, or their overcoats.

We grudge American prejudices against mankind because we know, and it is known to all who are reasonable, we arrange it at the bar of truth, and reason because we find it arranging to itself the principles of the deepest judgment, and the most of men in the United States, making their laws, regulating their liberty, and filling the executive chairs, and with happiness with the people.

Prejudice against any thing is a disease of the understanding, of the universe man, by the power of judgment, sometimes make it a matter of speculation, why not treat him as the man? Prejudice, we repeat,

Bion Mission A. M. E. Church.
Rev Henry Rhodes, Pastor. This church was quite well attended at each of the three services. Rev. W. J. W Schuerman preached at 10 o'clock; A. R. Yard, Enskind read. 2. The discourse was delivered in his usual characteristic and acceptable style.

Survival of the Old People's Home
Were conducted in the morning by Bishop Campbell. He preached from 1 John ii 1, 2. The Bishop labored to give his discourse comfort, by showing the tender compassion of God, and the happiness resulting from serving Him.

The Services at the Little Pine Street Baptist Church.
Were unusually interesting. In the forenoon the candidates for membership were baptized.

Concert and Exhibition at Union Church.
By the Sabbath School, held two nights last week, was a great success. The exhibition was large, and composed of highly respectable persons. The recitations and dialogues were given with good effect. The music was made above the average on similar occasions. The superintendent deserves great credit for the effair. Mr. A. Berry presided at the melodeon, and he must be made very proud at home and happy.

Lecture at Conners' Hall.
The third lecture of C. S. S. Association lecture course, was delivered on Thursday evening last, by Gen. Carl Schurz. On the platform we noticed several gentlemen connected with the Pennsylvania Freedmen's Relief Association, Bishop Campbell, of the A. M. E. Church, Rev. Stephen Smith, James Powell, Esq., Rich Furness, Esq., and other distinguished gentlemen Miss Dr. Rebecca Lee and Miss Frances Gage, in the audience to music. The lecturer received the warmest greeting on coming on the stage. He was introduced to the audience in a few words by Mr. Isaiah C. Wears. The lecture of Gen. Schurz was listened to with marked attention throughout. His advocated negro suffrage, and opposed the admission of states lately in rebellion. He criticised the President, and expressed his faith in the people.

Semi-Centenary of our Church.

MISSIONARY CONFERENCE

TO THE MINISTERS AND MEMBERS OF THE CONFERENCE ASSEMBLED AT THE EPISCOPAL MEETING HELD IN PHILAD. A COMMENCING TIME SINCE, FOR THE MISSIONARY CONFERENCE.—

DEAR BRETHREN:—It appertains to our duty as a committee, to arrange matters for the celebration of the Semi-Centenary, or Fifty Years' Existence of the A. M. E. Church. It will be seen by the published arrangements of the Bishops, that the eighth, fifteenth and sixteenth days of April next are set apart to be devoted entirely, in a religious and financial way, for the purpose of raising funds for meeting the wants of our Semi-Centenary. The Superintendents of our Sabbath Schools are called on to co-operate with the Pastors in raising funds in their schools for the object named. It is hoped that each member of the connection will at once enter upon the work by addressing the ministers in charge accordant to them. Mean while, I would be pleased to hear from the committee by letter as to whether we shall, as a committee, meet at some designated place, or shall we, as under-signed, we will adopt some policy similar to that of the Philadelphia Conference.

I most cordially approve of the measure, and hope the Missouri District will not be a whit behind the very chief of Districts.

Fraternally yours,
WM. R. REVELS,
Chr. of Committee.
St. Louis, Mo., Feb. 14, 1866.

INDIANA CONFERENCE

TO THE ITINERANT MINISTERS OF THE INDIANA ANNUAL CONFERENCE.—

DEAR BRETHREN:—You are doubtless aware that the Bishops, in their address, suggested the propriety of the establishment of a paper by them to represent the interests of the Indian District in the Semi-Centenary of our Church, should most of us meet in Conference, in order to carry out by which the day might be observed alike in all our churches. We wish to say to you that the committee appointed at the late sitting of Chicago on the 14th of February, 1866 Met, for want of unanimous action, and the extreme wilderness of the weather, the majority of the committee failed to be present. We can only, therefore, suggest to you and the remainder of the committee next session as we may deem it best and acceptable to you all, and bring about a uniformity of action in the proper observance of the day—

1st. We would suggest that on Sabbath, the 8th of April, at half past ten o'clock, a discourse on the origin and progress of the A. M. E. Church be preached by the pastor, and that special prayer be made by two or more of the official men of the church for a continuance of God's blessing upon us.

2d. We suggest that the Sabbath Schools meet in two o'clock on the afternoon of the same day, at which time the Preface of our Discipline will be read, and appropriate addresses be delivered by the Superintendent which shall be preceded by the preliminary meeting held on the first Sabbath in March.

3d. We suggest that the evening services on the same day be composed of a missionary sermon and a statistical report embracing the number of Bishops belonging to our Church, the place and year of their ordination, the number of ministers, members, and Conferences, the travels of the Church and the property owned by us in the bounds of our entire Connection.

4th. We suggest that for Sabbath, the 15th of April, the day be arranged as the pastor may think best, and that on Monday, the 16th, there be a Sabbath School concert held in the evening. At such and all of the above services, except that on Monday evening, the 16th of April, special collections will be raised for the purposes previously and plainly set forth by the Episcopal meeting:

Hoping that these suggestions may be acceptable to all of you, we remain,

Yours in Christ,
A. McGUSON,
W. F. DAVIS,
A. T. MALE,
P. MYERS.

Chicago, Feb 14, 1866.

BALTIMORE CONFERENCE.

O. SCHOLAR.

The Semi-Centenary of the A. M. E. Church.

Rd. 10 o'clock, the Superintendent of all the Sabbath Schools, with their teachers, shall meet scholars and eyplain to them the true intent and object of the Semi-Centenary services, by addresses and explanations, pointing to the days of celebration, they shall particularly request all the scholars according to their ability, to lay aside something as a special thank-offering to be brought to school on the 8th day of April, and then and there offer it to God; they shall also fully explain the specific objects in which the benefactions are to be applied, and enforce the same as they may think best.

2d. 11 o'clock, a sermon by the pastor or by whomsoever they may appoint, at which time special prayer shall be made to the great Head of the Church, for his blessing to the Semi-Centenary services, at which time also pastors will read the address of the Bishops to the churches.

3d. 3 o'clock, administration of the Holy Communion.

4th. 7 o'clock, missionary sermon, the choir, the Bishop's address shall be again read. Semi-centenary services commence. 3d April 8th first prayer meeting at sunrise.

2d. 11 o'clock, sermon on a subject appropriate to the occasion by the pastors, or whomsoever they may appoint.

3d. 3 o'clock, general conference and experience meeting of the members of the church, and others who may be desirous of uniting with us.

4th. 7 o'clock, historical sermon by the pastors, or some one appointed by them, in which they will review the doings and progress of the A Christian denomination, during the last half century.

5th. 1st April 9th, Monday afternoon, Sabbath-school exercise, to be conducted as the different superintendents may determine, at which time the collections will be taken up, and presented contributed by each scholar, to be personally placed in an envelope, with his or her name thereon, which shall be presented by the Secretary in a book obtained for said purposes.

6th April 11th, Wednesday, 8 o'clock, this day completes the Semi-Centenary of the A. M. E. Church. It signalizes also, the most important event in her history;—a day ever to be remembered where the flag of our beloved Zion has been unfurled; a day commemorative of that fact, that Richard Allen, a bondman clanked liberty at the great heart of the slave, and *that future generations will visit Shaard, was solemnly consecrated as Zion Bishop;* our meetings *sacred and memorable* on this occasion. On this day *a memorial sermon will be preached by the pastors.*

2d. 7 o'clock, addresses by young men and others, as shall be selected by themselves, all having reference to the great celebration.

1st April 10th, 11 o'clock, sermon on the same.

2d. 3 o'clock, the destiny of the A. M. E. Church, No 12.

It is desirable, that these sermons be preached by the pastors themselves, or by others selected expressly by them, for this purpose.

1st April 10th, Monday, 3 o'clock, reunion meeting of all of the churches who may be willing to unite with us.

2d. 7 o'clock, Love Feast, at which time the Semi-centenary services close.

The amount of money we wish to raise from this celebration is fifteen thousand three hundred and nine dollars; the membership of the district is five thousand one hundred and three, which each member contributes three dollars the amount of fifteen hundred and nine.

At each of these meetings, systematic effort is to be made to secure the amount named. Notwithstanding the foregoing arrangements, it is left optional with any minister to vary them according to locality and circumstances. The pastors of other churches are cordially invited to participate with us. In conclusion, we ask for our brethren and friends, in the name of the God of our fathers, to come up to the help of the Lord against the mighty, and that the amount of money and be realized for the objects stated.

Publishing Committee, Rev. S. L. Hammond, W. D. W Schuerman, George T. Watkins.

Central Committee, Introvert, Rev S. L. Hammond, Jas. M. Brown, G. T. Watkins, D. W. Moore, B. T. Tanner, W. D. W. Schuerman, Jos. J. Herbert, Jas. D. T. Hall.

Laymen, Rev. W. H. G. Brown, Charles Bleeke, Lloyd Thompson, Arthur Smith, Charles Becket, Thomas E. Green.

COMMITTEE MEETING

The Committee for the Philadelphia district, appointed by the Bishop, has had two meetings with the Local Committee, which resolved as follows:

1. That the collections taken up at the different appointments throughout the Philadelphia district, be concentrated in one fund, and conveyed to the Annual Conference for distribution.

2. That all persons are recommended to place the amount contributed at each collection into an envelope, and write their names on the back of it, and lay it on the table, so far as it is practicable to do so.

3. That the amount collected by each church station, or circuit, be published in the columns of the *Christian Recorder.*

4. That each minister in charge of a circuit or station, be and he hereby is, recommended, in connection with the Superintendent and teachers of the Sabbath Schools, in the Philadelphia district, to worship in a body, on the 15th (Sunday) day of April, as my best answer or advising the great object in view, on the occasion.

5. We further recommend that all members who are absent from their congregations on that day, appoint one or more persons to act for them, in order that the ingathering contributed to the address of the Bishops, be carried out in full.

6 We further recommend that the Annual Conference hereby appointed, of next year, be held at Pauk's, 6th and Chestnut, of the Committee of Arrangements, as say member of the Association.

COMMITTEE OF ARRANGEMENT
William Still, Chairman; U. B. Vidal, Jacob C. White, Sr.

J Ben Ett Comes (the Co. Ja. Swan,) has lately relinquished to add to the interest of the Corner, by furnishing appropriate music on each evening. Feb. 3-0t

Marriages.

Married on the 25th ult., by Rev W. S. Lockford, Mr. Isaac Washaw to Miss Josephine Hopkins, both of Indianapolis.

On the 29th ult., by the same, Mr. Richard Hardin, to Miss Julia Hill, so, both of the city of Indianapolis

Obituary.

On the 14th day of Jan. 1866, in the 28th, Mr. William Williams, of Easton, Wm. to Miss Mary Jones, of Indianapolis.

On the 27th of January, 1866, by the same, Mr. Samuel Madden, to Miss Emily Madden, both of Indianapolis.

On the 19th of Feb. 1866, by the same, at the residence of the bride's father, Mr. Samuel Freeman, to Miss Willenia Smith, both of Indianapolis.

At the same time and place, by the same, Mr. Benjamin Bass, of Terre Haute, to Miss Lydia Hardy, of Indianapolis.

On the 15th of Feb. 1866, by the same, at the "Sherman House," Mr. Charles Hastings, to Miss Ellen Bowles, both of Indianapolis

By Rev. James Lynch, on the 26th inst, Mr. Benjamin Vandyke, to Mrs Olivia Mathews, all of Philadelphia.

On the 17th of January, 1866, by the Rev. Wm. J. Adams, Mr. Jas. W. Blakeney, to Miss Rachel A. Turner, all of this city.

On the 20th of Feb. 1866, by the Rev. J. M. Mitchell, Mr. David H. Smith, of Chester, Pa., to Miss Sarah A. Reid, of Philadelphia.

THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For PARLORS, CHURCHES, CHURCHES, SCHOOLS, &c.
$110 to $1,000 each.
These organs have been awarded the highest premium at every fair where they have been exhibited, and are the only instruments which have ever received such a distinction. Their superiority in all the essential qualities of a perfect instrument, is conceded by all musicians who have examined them, and they are now in use in more than 1,000 churches, Seminaries, Concert Rooms, and Music Saloons throughout the country. Prices from $110 to $1,000 each. Illustrated circulars containing full description, testimonials, and opinions of the press, sent free on application.
Warerooms, 274 Washington Street, Boston.
MASON BROTHERS,
596 Broadway, New York;
MASON & HAMLIN,
274 Washington St., Boston.
Sept. 16-3m.

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J. BOWERS.
634 Lombard St.,
Between 6th and 7th streets,
LEHIGH AND SCHUYLKILL COAL.
Not connected with any other Coal Yard in the city.
Coal and Try. ——Implied—— Coal and Try.
Jan. 6-tf

THE
Masonic Gavel,
A MONTHLY MAGAZINE,
Devoted to the Interests of
MASONS AND MASONRY.
TERMS—$1.00 PER ANNUM,
Payable on Admission.
Ag'ts Commissioned on order for Advanced to
ROBERT W. ADAMS,
Post Office Box 116, Annapolis, Maryland.
Dec 1-7p

THE
Indian Rejuvenator.
FOR
IMPOTENCY;
FOR
EXCESS IN INDULGENCE;
FOR
All Diseases proceeding from an Erratic Life
OF
All Diseases proceeding from an Erratic Life
Vitality can be restored with from her to worry down, and the system built up to a healthy standard, and have before the nerves given upon pangs of mediocre. QUIX is supplied, or penny returned.
DR. J. W. CREEK,
Corner of North and Pleasant Street,
BALTIMORE.
Testimonial.
"I am grateful to Dr. Creek through excessive losses of its troubles, I am not in such condition to attention. I applied to him, he treated me as a personal friend, and have only to state that I am even more in the enjoyment of good health.
My gratitude does prompt me to make this avowal."
Yours truly,
Corner-ding Gentleman "Lookout."
Baltimore, Md., August 20th, 1865. Jan 13-6m

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
NO. 604 MARKET STREET,
PHILADELPHIA.
We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite all to call and examine them.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
E. MATLACK & SON,
604 Market Street.
Oct 7-6m

SECURITY
Life Insurance Co.,
Of New York.
This Company reaches amongst the first in the country. It divides its profits among the insured, thus giving them the benefit of the large profits of the business. Its investments are of the most safe and profitable character. Its rates are as low as those of any other Company. It grants policies on the endowment and non forfeiting plan. It takes upon itself the risk of the premium when desired by the Insured. The directors give notice in declaring the rates, for policies to be issued at the Office of
EZRA WILLITS, Gen'l Agent,
No. 628 Walnut St., Phila.
Mar. 3-ly

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.
On and after Monday, December 25, 1865, the trains of the Pennsylvania Railroad will leave the New Depot, on the corner of BROAD and MARKET Sts., formed of Seventh and Market Sts. as follows:
The Second and Third, Fourth and Eighth, Green and Coates and Race and Vine, Spring Garden and Haverill, Thirteenth and Fifteenth, Germantown and Nineteenth City Passenger Railways, connect with the Market St. Railroad, where cars run to and from Pennsylvania Central Railroad Depot, in 5 to 10 minutes.
The fare of the Market Street Passenger Railway cars from Broad street cars are strictly, commencing and fare per ticket 25 cents for a ride.
Leave Philadelphia for the west at the arrival of each Train to Broad Street Depot.
On SUNDAY Broad-street between Sixteenth and Market Sts. at 8 A. M., 2 P. M., and 7 P. M. Leave Pittsburg at 8 A. M. and 10 P. M. with Philadelphia Express.
Passengers will be allowed to take Baggage, to be limited to 75 lbs. each Through ticket. Parties desiring baggage taken from their residences to the depot, will please leave their orders at the office.
TRAINS LEAVE AND ARRIVE AT DEPOT THUS:
DEPARTS.
6:15 EXPRESS ..... 7:30 A. M.
MAIL TRAIN ..... 8:00 "
FAST LINE ..... 11:00 "
FAST EXPRESS ..... 12:00 P. M.
HARRISBURG ACCOMMODATION ..... 3:30 "
PACIFIC ACCOMMODATION ..... 5:00 "
PHILADELPHIA EXPRESS ..... 8:00 "
PITTSBURG AND ERIE MAIL ..... 8:00 "
PHILADELPHIA EXPRESS ..... 8:00 "
PHILADELPHIA ACCOMMODATION, No. 1 ..... 8:00 "
PHILADELPHIA ACCOMMODATION, No. 2 ..... 4:30 P. M.
ARRIVES.
PITTSBURG AND ERIE MAIL ..... 8:30 A. M.
PHILADELPHIA EXPRESS ..... 7:05 "
PACIFIC ACCOMMODATION, No. 1 ..... 9:30 "
PARKESBURG ..... 9:30 "
MAIL TRAIN ..... 12:30 P. M.
FAST LINE ..... 12:30 "
PACIFIC ACCOMMODATION ..... 3:30 "
HARRISBURG ACCOMMODATION ..... 5:30 "
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OLIVE BRANCH
BOARDING HOUSE
No. 814 *Lombard Street, Philadelphia.*
MRS. E. H. DORSEY respectfully announces to Travelling and the her opened a first-class
BOARDING HOUSE
for their special accommodation, in a central (in business) part of the city, in above named, where she is prepared to receive to make her guests comfortable.
Jan 27-3m
MRS. H. BENNETT,
HERB DOCTRESS,
NO. 624 S. SEVENTH STREET, BELOW FIRE.
Is prepared to cure Debility of the System, Bilious Fever, Consumption, Diseases of Blood, Diseases of Women, Nervous Diseases, Scrofula or King's Evil, Dropsy, Piles, Cancers, Ague, Catarrh, Colic, Cramp, Dysentery, Diarrhœa, Eruptions, Catarrh, Bronchitis, Hysterics, Consumption, Cholera Infantum, Cholera Morbus, Cholera, Cramp, Colic, Dropsy, Dysentery, Eruptions, Erysipelas, Fever, Gout, Hemorrhoids, and Tumors.
The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her herbs or roots always on hand for sale. Her out-door healing, and hope to see a liberal business.
ORNAMENTAL HAIR WORK.

JOSEPH S. BOSWELL and SARAH H. BOSWELL.
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD DRESSERS,
No. 609 South Sixth Street,
Philadelphia.
WIGS,
BRAIDS,
TOUPEES
FRIZETTES,
CURLS,
PUFFS
of
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Lockets
Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.
Combs, Brushes, Soaps, Chains Perfumery, and Fancy Articles.
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BOSTELL'S CELEBRATED NEGILIAR HAIR TONIC.
A specific remedy for all diseases of the Scalp, for the growth of the Hair, for Dandruff, Scurf, Humors, Baldness, Unnatural Heat, Itching, Scaldings, Inflammation, Irritation, Scrofula, Sores, Pimples, Blotches, Eruptions, Tetter, Ringworm, Scald Head, Sore Eyes, Sore Ears, Sore Lips, Sore Nipples, Chilblains, Frost Bites, Chapped Hands, Sore Feet, Corns, Bunions, Ingrowing Nails, Sore Nails, Fresh Wounds, Burns, Scalds, Cuts, Bruises, Sprains, Chafes, Stings of Insects, Rheumatism, Neuralgia, Sciatica, Lumbago, Pains and Aches of the Back, Loins, Limbs, Joints, Muscles, Nerves, Bones, Stiffness, Soreness, Lameness, Numbness, Contraction of the Muscles, Tendons, Ligaments, Nerves, Bones, Joints, Limbs, Loins, Back, Pains and Aches, Rheumatism, Neuralgia, Sciatica, Lumbago, Stings of Insects, Bruises, Sprains, Chafes, Cuts, Burns, Scalds, Fresh Wounds, Sore Nails, Ingrowing Nails, Corns, Bunions, Sore Feet, Chapped Hands, Chilblains, Frost Bites, Sore Nipples, Sore Lips, Sore Ears, Sore Eyes, Ringworm, Scald Head, Tetter, Eruptions, Blotches, Pimples, Sores, Scrofula, Itching, Irritation, Inflammation, Unnatural Heat, Scaldings, Baldness, Humors, Scurf, Dandruff, and for the growth of the Hair.
Dustill's Compound Eradicator,
A certain remedy for all Diseases of the Blood, Skin, Scalp, Hair, Nerves, Bones, Joints, Limbs, Loins, Back, Pains and Aches, Rheumatism, Neuralgia, Sciatica, Lumbago, Stings of Insects, Bruises, Sprains, Chafes, Cuts, Burns, Scalds, Fresh Wounds, Sore Nails, Ingrowing Nails, Corns, Bunions, Sore Feet, Chapped Hands, Chilblains, Frost Bites, Sore Nipples, Sore Lips, Sore Ears, Sore Eyes, Ringworm, Scald Head, Tetter, Eruptions, Blotches, Pimples, Sores, Scrofula, Itching, Irritation, Inflammation, Unnatural Heat, Scaldings, Baldness, Humors, Scurf, Dandruff, and for the growth of the Hair.
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A CURE CERTAIN for those distressing complaints is now made known by a Treatise on Dyspepsia and Nervous Disease Fits, by DR. FIELDS BENSON. The prescription was furnished him in such a providential manner that he cannot conscientiously refuse to make it known, and it has stood every ability as has cured all power having failed in a single case. It is equally sure in cases of Fits of whatever kind, and in all Nervous Diseases. The Remedy is given in Powder, and sent by mail to any address on receipt of $1. Address DR. D FIELDS BENSON,
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Jan. 26 1y *BOSTON, MASS.*

Poetry.

UNCERTAINTY OF LIFE

"In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."—Psalm 90: 6.

I walked the fields at morning's prime
The grass was rich for growing,
The wild flag bid me withdraw,
And up my youthful glowing.

At noon, I thought, the ardent day,
Its pulse with ruptures heating,
Things were inheritors of joy
The happiest greeting.

I wondered little at noon. Alas!
On earth's scattered bosom
The myriads with the morning came,
And crouched the faded blossom—

And thus, I thought, with noon's sigh,
The hopes we fondly cherished,
Like flowers which blossom but to die,
Soon only bloom to perish.

Once more, at eve, shroud I strayed,
Thoughtlessly, my fields musing,
Wild memories, that never fade,
Were all my thoughts employing.

The perfumed breath, the bush of rose,
To these kept sighing,
Or the gentle passionate tree prone to grieve,
Scattering the late year blossoms.

For what the actions of the year,
Its every thought and deed,
Even from the cradle and dawn,
Where the roots were baked first,
Even to the autumn harvest.—1857.

The Family.

THE LOST GIRL IN DRESDEN

A merchant lived in Dresden, whose family had a little girl whom he loved very dearly. She was his only child. He would sometimes take her with him when on particular business, and bring her home presents, and there is no doubt that she used to think of something, also to bring her in the evening. The name was Elle. One day her merchant took her with him, when he had a great deal of business in the city, and every body put on their best clothes in order to go to the fair, which is a beautiful fair town, and India bright gold shines around it. Elle was very much pleased to see so many children and many fine things, for she was then about seven years old. During the conversation she often pulled her father's coat, but let it go, so that the little girl might not disturb him. While the father was standing there together they heard a bell ring, and all the people ran out, and to be present when the soldiers came in, for they had been absent a long time, and had been to the wars. Then Elle's father looked around for little Elle a long time, but could not find her. She called and searched, and asked every one whether they had seen her, but no one knew where she was. Then he went to the police office and had her advertised, and described her clothes, and how she looked, but all was in vain. Then he went home, and thought she would be sure to find her way home, but she did not come. Then he went to the police office and asked whether they had found her, but they had not. He called and searched, but all was in vain. Then he went to the theatre, and thought she might be there, but she was not there. Then he went to the church, and thought she might be there, but she was not there

THE CHRISTIAN RECORDER

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All advertisements are to be accompanied with the cash.

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APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL CHURCH, OF PHILADELPHIA.

To the Bishops and Ministers of the different Districts in the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure in inform you, that although early in the year the contemplation of most beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, and for which we are now doing business, and as the borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to meet the above object of our failure. Will not every minister, and all who are friendly to so important an enterprise, see at once that each church and congregation will give to help pay for this property? We could not hold such a house for that sum, or to say nothing about the ground, which fronts on one street, and may be valued at three thousand dollars. Here will be the place to educate our young, and the printing business, and of our young ladies in book binding, paper folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, even fifty, or hundred dollar bill, either through Adams' Express, or P. O. Box, 2975, Philadelphia, Pa., so a free will offering.

ELISHA WEAVER, Chairman.
S. SMITH.
J. M. MITCHELL.
R. D. GIBBS.
W. HOUSE,
And 6 more.
Attest—H. J. REDDIN, Commissioner.

Poetry.

"HE IN NOT DEAD BUT SLEEPETH."

BY REV. WM. MUTTER.

Weep, weep for him, the dear old God,
In yonder rest he soon is met,
But earth and earth's sad ills he's fled,
Then blessed above his peaceful breast,
Weep, children of Ramoth, weep.

He fainted till like Heaven's rest,
His words mislead like unto dew
Shall Ramoth ever more be blest,
A man to God and her dearly true?
Weep, children of Ramoth, weep.

Remember ye his parting grace,
His farewell song, by Jordan's tide,
How calm he met his gloomy foe
He saw the promised land and died.
Weep, weep ye children of Ramoth, weep.

He perished not as those who die
In fear and woe to sentence stay,
He lived with God like a true friend
Of sorrow's trifling passed away.
Weep, weep children of Ramoth, weep.

—*Northtab, Mass., Jan. 15th, 1866.*

[The following communication from "Historicus" will present to our readers the thoughts of a colored clergyman, whose ability and earnestness have won for him a reputation on both sides of the Atlantic. We are not at liberty to give his real name, and we must confess a regret that we are debarred under this restriction. We are cherishing the hope that "Historicus" will continue to write for our paper. EDITOR.]

RECONSTRUCTION

To the Editor of the Christian Recorder:—For seven generations the negro has had to depend upon the white man to tell the story of his wrongs. His hands, empty of all weapons of defense, and in bonds, were stretched forth in a pleading attitude only when some member of the white race could use them as a symbol of his anti-slavery faith, or as levers of political preferment. But the march of events has remanded the historic circle marked out for them in the providence of God; so that they here come back and find the negro where they left him. We, freedmen began the career, in this emergency, felt that the work to be accomplished was so urgent, and that the weight of the negro would be so heavy during the journey, that he must be left behind; but having made the inevitable circle, it was perceived that the thing left, was the very thing of all others which it needed in the journey. It needed the negro to steady it; and on starting in rebellion, it must back again to rebellion and took him up.

It left him with his hands empty, it found him with a musket in them; it left him with having the entire pole, that they might minister to his degradation; it found him rolling the same same pole as a weapon for the weapon which was to aid in his emancipation; it left him with neither holding up his hands, it found him able to hold them forth himself,—not in the attitude of supplication, but of attack against his old enemy.

With the negro at one end of the musket and the old master at the other and—mind that the right end, and nothing to interpose between his aim and his object, the beginning of the end of his bondage appear in view. And now the end draws nigh. Thyself Seems too much demoralized by the unlimited use of irresponsible power, to give it up without a struggle. They do not change their position only their tactics, when defeat teaches them that unlimited license is an unbearable power; and the agencies which they choose after such defeat are the more wicked and brutal, as they descend lower and lower in the pathway of destruction. The Devil begins with allying himself with angels in heaven, in the pains of his recoil, and ends by becoming the compeer of the serpent in the Garden of Eden, he has power. He steps his appreciation of the lightest by using the meanest of his dog's, he called by shooting a flock of wild geese for his ornaments when driven from the mansion South slavery in this country. It began by an alliance with the "Copperhead" secret societies, bloomed, it ended by using the grog shop, compeer negroes and banks.

And now just as a faithless of the love begin, and agencies of his own choosing, have been turned to his own destruction, it calls into use the basest motives of fugacial love had the most unscrupulous methods of partizan warfare, to delay what it cannot prevent, and to raid what further rule it may possess.

The negro was said to be independently associated by the white man so long as the former was the slave of the latter. He is now said to be free, it is discovered that this is a white man's Government, and every conceivable argument is put forth to show that the negro ought to have none.

The rebel who fought against the Government may remain under it, and rule it by and by, eventually, as of old, through slave it; but the negro who fought for the Government must be excluded by it, and from the U. S.

Able bodied enough to fight to save the country, he is not able bodied enough to vote to reconstruct it. Possessing intelligence enough to weigh his blood with the sacrifices of his white fellow citizens, when imperiled in culture and superior intelligence placed in the hands of rebels, he is not yet held to be too ignorant to act politically for the Union in which he knows his freedom was secured, and by which it is also to be protected. For if freedom for either white or colored men is to stand in this country, it must be in the Union—not "United States," but Union, which can and poor, learned and illiterate. Without this, the old battle must be fought over again. The sacrifices of the white people have been in vain, the final treacheries of slavery and class legislation are too apparent for the question of reconstruction to be regarded as a mere negro question. It is now a question of nationality or anarchy, of liberty or despotism with which every object has ever been at war.

And now that we have our heads partly free as a race, we have something to do ourselves.

We have confidence still under God and for the fact that we have done very little in the past for most sure we know not what to do, or how to do, even when we are willing and united. A common degradation bred distrust in the breast of one black man against another. The lack of a commanding influence among us, naturally drove us to white men for the help that we could not get from each other; and the very limited sphere of labors accessible to us bred jealousy amongst us.

But now that fields of industry are opened to us, when we can enjoy the advantages of competition on equal terms with others, and when, by our united efforts, we can compel employers to respect our interests, and to pay every opened to our occupancy, and public sentiment materially owing to favor of at least our enjoyment of equal civil rights, we may be expected to put aside all we ask and all we need in a political point. I here only time in this letter to hint at the value of one of the chief agencies by which we may bring these results, namely, an ably edited, judiciously conducted and widely-circulated newspaper. The Methodist Episcopal Church is not to be left in fostering an organ of its own, because it can only hope to make its own principles known, but also the principles of the whole race, and the freedom of the white people against our going from their ignorance of us. They think we want to usurp their franchises and power, when all we say they find out, as they will, through newspapers which command respect and compel their attention, when our bones are bleaching in which, many of whom are as accomplished as the ordinary run of white women, they will get rid of the foolish notion. They will find out we do not talk men and women like their brethren and sisters of the white race, don't want compulsion on the one hand and social equality on the other, we can't get them, they will have to do without them. They have little of our woman and less of our men who belong their own race and a sufficient field of social culture, and a full supply of social pleasures.

But as little as the whites know of us, perhaps we know less of each other. Miserable party fleer—secular and religious, divide us, which no impartial organ is needed to obliterate. It is most that one part of our population may know what the other part consists of,—what it is doing, the means and ends of operating the race, and how it is doing it. It would be a source of lasting stability, a sphere of usefulness, a source of encouragement, and a power to be used for us to read, and read to exact their influence to be respected for that influence to be felt.

Such an organ we have not, but we need for to let. In my next I shall resume this treatment of the question of RECONSTRUCTION and its fitch with our amongst colored people.—*Good Newspaper.*

CHRISTIAN RECORDER.

Mr. Editor:—Having a few leisure moments, I wish to improve them by resuming my communications to your valuable paper.

I trust you will not think, that, because by some means, I did not receive No. 4 of the present series of the *Recorder* that I am willing so as opportunity to censure or condemn you. Not so, sir! I have already attended the blame to other parties, for there are hundreds of them who are unworthy, and I may say unqualified, to magnify creditably the positions they hold; and it would appear meritorious to hold you accountable for other men's misconduct or inexperience. However I hope the same may not occur again; but however I sustain only a great loss in a *financial* point or view, but, because I feel that I have lost an intellectual *treat*. The *Recorder* is so welcome with me, as to a well prepared substitute on a *New Year's day*. And while I see my without fault of successful contemporaries, that every indulgence of kindness can safely dispense man or woman, will redeem the above remark

Much progress has been made among the Colonies, while, and black, since I last wrote you, or even since you passed through here The Lincoln Institute, which you were so instrumental in organized, been transformed into an Institute only of wealth, grandeur, and highly social and intellectual accomplishments. The stone can ing Price, the substantial brick has been raised, and the city is lighted with gas.

Many new churches

have been established by Mrs. J. Strobel, with Rev. T. Brother, Rev. Houston (Baptist,) and Dr. Coppin. There is now being erected under the auspices of the Freedmen's Aid Society a beautiful, all of which are pretty well attended, and in a flourishing condition.

The matter on the walls of these have of all denominations, have been avoiding about the Colonies, and the Lincoln Institute have gathered into the city, and the old fear is become pillars in the church, and useful members.

A number many societies lately organized among the benevolent associations referred to by Rev. Mr. Coppin, is the Temperance number, in the most interesting, and bids fair to become one of the best of the kind that I know of. In part the inhabitants are temperate and hospitable, and of properly managed, and effectually carried out, still go down to posterity with an illustrious reputation. Well conducted entering fame to the names and characters of its founders and supporters.

Too much credit or praise cannot be given Rev. Strother for his efforts in the connection which have been the cause of bringing about so many changes, and more permanent union among the people here Through his exertions, also, churches have been annexed to by such societies as the Wesleyan, thereby ordering orderly and harmoniously to obtain the object for which they were organized.

Also, the object he is the intellectual improvement of its members, which are a rising people, stand very much in need of Sir! my opinion, our political status will be enhanced in the country, just in proportion to our intellectual qualifications; and those qualifications can be supported by a sound moral principle. With these principles duly and properly combined, the success of the black man in the United States is inevitable. Again, we must intimate, yes, practice temperance, as a safeguard to the Yankee. I mean to a pecuniary view. Mr. Editor and superintendent, not *principle or justice*, is the great ruling principle of America. Look at the people along the avenue of time for two hundred and forty years, with protracted pause and necessity, until evolved, but too late, by the *fiat* that treason had hatched. The great Anglo-Saxon family, in order to assuage the grief that a conflict of ideas had created, sacrificed a million of arms. *Were liberty's departure now?* Is it where is the one that would dare doubt that the happy day of the Anglo-Saxon family of South—behind her relaxed castles, her slightly put upon her bosom heaps of timber, stones or earth, and her sacrificed millions of dead, by way of marked its tread, the specter is a testimony of the expiring throes of Slavery. The very drops of blood that spots the ground, fragments of their illegal spoils, seems to echo back, the voice of universal Peace for many hospitals, that noble she possesses, and the many graves of the foot-boards in our grave-yards, or trend the battle fields where the bones of thousands of our brethren are bleaching, and the cry of the widow, orphan, and mourning, will ring, through newspapers which command respect and compel their attention, then we have women as beautiful as white men

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, MAY 10, 1866

UNION IN THE A. M. E. CHURCH.

Among the many things for which we have sought to give special thanks to Almighty God during the season of our rejoicing, in the spirit of unity which has generally pervaded the A. M. E. Church, from its establishment as the present. There has not been a single rupture in any of its borders, or, with two or three exceptions, the withdrawal from, of any of its churches. In these or four instances persons have withdrawn from persistent churches, but have have been no secessions of large numbers, so as to materially weaken it single charge. There has been a spiritual manifestation in many parts, by the ministry, a membership, of self for the general good, that clearly shows how the spirit of the ancient founders of Methodism has entered their noble successors. From the Lakes to the Gulf, from the Atlantic to the Pacific, there is one great feeling for the advancement, not of the office, its bishops and its institutions. It is because of this union that the Christian Recorder is so heartily endorsed in many quarters, not by our ministers and members; because herein the whole connection they want to hear from all parts of it. In this there is no favoritism, shown by our practice of this trait, as we set to the world an example. Seventy thousand Christians throughout the connection, all with two or three exceptions, the withdrawal from, of any of its churches. In these or four instances persons have withdrawn from persistent churches, but have have been no secessions of large numbers, so as to materially weaken it single charge. There has been a spiritual manifestation in many parts, by the ministry, a membership, of self for the general good, that clearly shows how the spirit of the ancient founders of Methodism has entered their noble successors. From the Lakes to the Gulf, from the Atlantic to the Pacific, there is one great feeling for the advancement, not of the office, its bishops and its institutions. It is because of this union that the Christian Recorder is so heartily endorsed in many quarters, not by our ministers and members; because herein the whole connection they want to hear from all parts of it. In this there is

ness of the forgotten. If Congress leaves the fate of the negro to the legislation of the States, it will be opening a slaughter house for his race forthwith. The proposition of these States is strong. The superiors of the South, (with but few exceptions) are unacknowledged against the perpetuance, their views. These negroes are emancipated—their pride is wounded—their *class pride* (living in prison, instead of his grave, where justice ought to lie,)—A large number of these recent creatures are making fortunes of themselves, and seem to be in turned haste for the grave! For these reasons, the country will have no tears to shed. These demoralized elements are *fanning* prostitution in society, and contaminate all who come within their influence.

You will remember or, that King Philip, the tyrant of Manedon, disliked the freedom of speech and debate in Athens, it emerged from the time the same Peisandrosus was pursued to the altar, where he expired. Thus liberty was abused, and shame forged its vanities it. The principles of despotism keep by in embrace in the South, to possess on freedom, and at last the bread was made. But, like the dog of the fable, who lost upon the tiger, they soon found their end mistaken.

"Brag gardonds, bring forth chestnuts flowers to me."

The true of Liberty."

The most of the slavery of the South arrayed themselves on the side of secession, and for the gold of their petty business dim, and their fine gold changed. When men, who have noted the lives of the slaves on the plantations, will come out on the excitement, in the very fronts of the war of treason, as it rides over the weighs of human beings, who have been, and are, enslaved, every good man should withstand them, or die in the gap.

You will believe me when I say, many of these brazen faces are again to the public? But though your dames pay may become cracked, and *ground* over, yet it will never ring so clear as before. Sir, of these divines, when they come round their priestly garment, they should be more honest than some of them are, for though the robe may be white-washed, yet, the rent is there!

Some of the citizens of Helena, rode on old mare by the name of Instance, and 65 years old, on a pole, about six years ago, while the negro's march was played by some negroes! The effence was, that old good old mare, said: "Instants should have a showing, before a concession." But, for the sake of humanity, I forbear to mention other cases of more aggravated features! And still, when this story becomes the theme of blood, when under the military process and still of Gen. Sickles, &c., about two thousand of our citizens were made to bite the ground, by stand of acknowledging the hand of God as a judgment upon a them for their sins; the best men raised against the "Hats and Vandals" for their mission to the South! Their unholy mission! I long for peace, but not upon such principles as will subject us to another war.

The government that the negro from the only protection he had, that was the protection of his former master—was to learn him to the mercies of his enemies, would be the foulest of murder! With all the rights of a freeman, he can protect himself. The negro being always a part of the Union element of the country, by the reconstruction of all its parts, every part would be protected.

But to turn the negro over to the states, the first thing to be done, would be to legislate him into a state of servitude. The white man is determined to set him beyond all chance to vote the ballot. Unless the government protect the Barker, it will be futile to return him to slavery. If slavery be left to the guidance of the enemies of the country, the flood of prejudice would roll afire, against the whole Union man. What would be result? A combination of all the Union elements against all the elements of treason, would constitute a triumphant. Men will not suffer treason in a free country. It is best for all to place the negro's full form of freedom, and thus unbuilded the troubled waters as soon as possible.

JAS. A. FETCHIN.

For the Christian Recorder.

LETTER FROM REV. WILLIAM JOHNSON.

MR. EDITOR:—I am an article in your paper signed Henry J. Johnson, which I believe will do more harm than good. He denies the propriety of Bishop Clinch, so did Thomas doubt the teachings of our Saviour.

The brother forgets the promise, "Blessed is he that believeth and doth not." I would ask that brother, through your columns, what is the reason why so many other ministers left the master's mission. He does not understand all the particulars about Bishop Clinch. He says that Bishop Clinch is a slaveholder. That would be a calumnious thrust or four times to find out where the money is broke at. Mr. Johnson, I'll tell him where the money is broke at. Bishop Clinch never having enough money to keep the secret tight. I suppose, there is better prospect for saving the church by Bishop Clinch than you have three years past. We have sold the best property for three thousand dollars, bought the church back for three thousand dollars, and got five hundred of the three thousand given us donation, and we pay five hundred ourselves on the 4th of April; then we will pay five hundred years to pay the other two thousand. We have a large land coming off the first of April at the Tremont Temple. We have been waiting for moving and publishing their discouraging letter, I have some more words of the Church for the benefit of the Church, then, as I have not time to hear from for twenty years outside. There is a great contrast between gathering the money we have now, and gathering it outside. Some people. While we are trying to make bad impressions upon the Non-Resident people and the Friends abroad, I have obtained over 1,000 subscriptions to two hundred and fifty dollars. My protracted meeting is going on; ten souls have been converted, nine have joined the Church, and all the other spiritual duties have been attended to, and I have collected nearly \$ in the Church to pay the Sunday brought, and a small dividend over, except the ministers pay, and then in all after the consideration. Where's a free organ, make a present to us, worth four hundred dollars.

Mr. Editor, when I left Plymouth Church, I left her in the condition I mentioned—clear of mortgage and debt of afore, except three-thirty five dollars to the painter, five to the carpenter and two dollars and fifty cents to sexton; all other balances false, except they received none I left. I am not responsible for that. It is unhand in the Elders, who receive as New Zealand. If they work be of ever, it will come in season; but if it be of God, who can overthrow it? How can you then chase down God with the Human

tried it and he was not successful! They that trust in the Lord never shall be confounded.

WILLIAM JOHNSON.

Boston, Feb 12th, 1866.

Political.

PUBLIC MEETING OF COLORED CITIZENS OF CHICAGO.

MR. EDITOR:—The following resolutions were passed:

Resolved, That the colored people of these United States have nobly purchased with their true blood all the rights, privileges, and immunities of citizens enjoyed by our American fellows, and that the action of our delegation in Washington to obtain these rights in order as should receive the support and co-operation of the colored people of the States of Illinois, and of the United States.

Resolved, That we are opposed to Colonization, deportation, ostracization, either in or out of the United States, and that we pledge our support to the delegation, in putting down any movement of the kind.

Resolved, That we have sacrificed too many lives and expended too much treasure in the Union Queers mean to accept any colonization scheme whatever.

Resolved, That the true national policy, and the highway of prosperity and peace is to proclaim era-broadest justice towards all classes of persons in the nation, and justice to none without regard to race or color, on a level before the law.

Resolved, That we urge upon the colored people of the states of Indiana, Kentucky, Missouri and Tennessee, the importance of sending delegates to Washington, either by agents or correspondents.

Resolved, That the courage and patriotism of our delegates in Washington, have called them to half of our people is such, that it has won for him the admiration of the colored people of the states of Illinois.

Resolved, That the matter of supporting our delegation in Washington, while there to ask of Congress equal rights that will place the colored man equal before the law to such, as should have descended the attention of our Christian brethren, and have caused them to be in the premises; and we hold that this duty is paramount to all other duties, which they have to perform or for our people are unacquainted.

The meeting was called to order by E. R. Williams. J. B. Dawson was elected chairman, and E. T. Ford secretary.

E. R. Williams made a stirring speech, urging the people to sustain the delegation in Washington. D. O. Lott, and E. G. Treasure made speeches also, after which, a committee was appointed in draft resolutions, which consisted of E. R. Williams, D. O. Lott and E. G. Mason.

While the committee retired, a collection was taken up, which amounted to \$36.25, to support the delegate in Washington. This \$ the name is the Seneca agent, and is working hard to support the delegation.

TOMS, in Chris,

REV. F. MYERS

SPECIAL NOTICE.

BY WATMAN'S APPOINTMENTS

March.

Friday night, March 9th, Columbia, Pa.
Sabbath do, March 11, Reading, Pa.
Monday night, March 12, Pottsville, Pa.
Tuesday night, March 14, Germantown, Penna.
Thursday night, March 15, Frankford, Pa.
Friday night, March 16, Bristol, Pa.
Sabbath morning, March 18, ——
Sabbath afternoon, do City Mission, Philadelphia, Pa.
Sabbath night, do West Philadelphia, Penna.
Tuesday night, March 20, Chester, Pa.
Wednesday night, March 21st, Haves de Grace, Md.

At home from March 22d to 30th.

April.

Sunday, April 1st, Frankford, Md.
Tuesday, April 3d, will attend the Ohio Conference at Chillicothe, Ohio.

A. W. W.

Baltimore, March 15, 1866.

Miscellaneous Items.

PROPITIOUS PROFITS.—The poultry business has paid good profits this month. A man went to Boston and bought a large number of Cocks and factory, bring geese up by the pen, and fed them on corn and them. They re-then bound up and brought to Boston—meaning him, when delivered there, as over thirteen hundred per cent. profit, and then without difficulty for about twenty-six cents per dozen.—*Boston Traveller.*

JAMES JACKSON, the American skater, is in Boston, exhibiting his skill, and increasing the ability of his purse. He was lately in Montreal, performing at the theatre of the Bonaventure.

A New Bedford grocer has inaugurated in that city a new system of collecting his bills and wages in commercial exchange. He has a bulletin board, with the names of his regular dealers and their several indebtedness, and is placed on a table where all his customers can see it. The system is said to be a good one.

THE owners of "sugar orchards" in Vermont and New Hampshire are getting ready for the maple-sugar season, and will say a larger number of trees this year than usual.

ON CAPE, with its twelve to fifteen thousand inhabitants, has no public or private cemetery for the burial of the dead.

AN exchange has the following hint to housewives: We have used the same chicken line for over five years. It has still been before us all, and is just as good as ever. It does not injure the chicken a bit. It is an odd telegraph wire, about a quarter of an inch in diameter, and galvanized,—that is, coated with zinc. The wire is now present at no. 3 Court, and know what it cost, but can assure you it will pay for every body to get one."

On January 20th, in the same place, by the same, Mr. William Thomas to Miss Christina Hasbrook, members of Bethel Africa M. E. Church

On the evening of the 25th ult., at St. Joseph's Church, by Father Lynch, Mr. Thomas Bussey, of Kentucky, to Miss Ann Smith, of Richmond, Virginia. Richmond papers please copy.

Obituary.

EULOGY ON THE DEATH OF F. R. WAGON.

On February 23th, 1866, the sun rose with all its brightness, shedding cheerfulness throughout all nature, while the birds warbled forth their sweet songs, causing us to feel joyful at the glory of the morning.

How soon we were reminded that in the midst of life we are in death!

Upon entering the school room we were informed of the sad intelligence of the death of our highly esteemed brother and fellow student, Frederick B. Wagon, who departed this life on the 23d day of February, in the twenty-first year of his age. Although young, we are the sons of Wilberforce University have learned, with deep regret, of the death of our beloved brother, and however he has passed away, we bow to him as Wilmington, Del. jan27-1m1.

NOTICE

Jacob Galloway, formerly belonging to Samuel Cox, near Staunton, Augusta County, Virginia, now lives in Wilmington, Delaware 'If his children, Moses, William, Elizabeth and Susan are living and can hear, he desired them to write to him at Wilmington, Del.

INFORMATION WANTED

Of my parents, Rowland and Caroline Pitzhugh. When last heard from, in 1854, they were in Clay Co., Missouri They belonged to Henry Morton.

Address, MARY PITZHUGH,
2011 Spring Garden St.,
Feb 24—1m Philadelphia.

INFORMATION WANTED

Of my children, Daniel, Susan and Cora. The last time I saw them in March, 1860, when they were sold by John W. Lobs, of Clark Co., Va. Any information addressed to me at 748 Cornrer Alley, Philadelphia, will be thankfully received.

DANIEL TATE.
mar3-4t

INFORMATION WANTED

By Samuel Rogers, (now living at Neosho City, County of Newton, California,) of his wife, Zilpah Rogers, with whom he parted in 1840, then in Cape Cooper county, Missouri; also the announcement of this who he has not heard from her. When he last heard from her she was residing in the family of Mr. Joseph Saunders, son of Mr. William Saunders, of Kemper Co., fourteen miles from Ds Kalb Court House, Mississippi. Any information respecting her will be thankfully received by her husband, Sam of Illinois.

Address Box 72 Nevada Post Office, California.

Feb24-1m

INFORMATION WANTED

Of the whereabouts of Mr. Thomas Green. When last heard from, was in Tuskaloosa Miss. for Selma.

Also of Samuel Smith and Henry Allen. These men were all in the same regiment, 16 Virginia.

Also "Happy White and Margaret Mickes, of Natchez—any information of either of the above named persons, will be thankfully received by ELIZABETH SMITH,
Box 617.
Mar 8—2t Lafayette, Indiana.

AGENT APPOINTED.

Our esteemed fellow-townsman, Mr Geo W. Quiggs, has been appointed the agent of the Anglican Review. Rev. Dr. Curtis, Vice, Rev. E. L. Parry, resigned. By the Secretary of the Convention.

By order of meeting of Executive Board, held on Monday, Feb. 26th.

INFORMATION WANTED

Any one knowing of the whereabouts of Wm. Johnson, John Stewart, Richard Howard, Hosier Howard, formerly owned by Perry Hays, will confer a favor by addressing Hays, Jr. Osborn County, Virginia. Any one knowing any thing of the above named persons, will confer a favor by addressing a letter to

ELIZABETH MADDISON,
Lima, Ohio.

INFORMATION WANTED

OF A MOTHER, CONCERNING HER CHILDREN.

Mrs. Elizabeth Williams, who was resident in Marysville, California, was formerly living together with her children, viz: Lydia, William, Allen, and Parker, by one John Petty, who lived near Columbia, in the town of Washington, Franklin County, Tennessee. At that time she was the wife of Sandy Booker, and was familiarly known as Betsy,—sometimes called Betsy Petty.

About twenty-five years ago, the mother was sold, by Mr. Marshal Brown, to Texas, where twelve or fourteen years later, she was, for the second time since purchased by him, taken to Mexico, leaving behind her her seven surviving children dead. Any information given concerning them, however, will be very gratefully received by one who has lived for the past years the bitterness and hardships of many long years spent in slavery.

On a Sunday in the neighborhood of Woodbury, Tennessee, are especially requested to make inquiry, and communicate any information they may chance to obtain in their sphere, by letter or through the columns of the "Recorder."

Mar 10—1m.

Marriages.

On the 5th of March, by the Rev Jacob M Mitchell, Mr. George D Ayers, of Lambertson, N J., to Miss Harriet M. Cooper, of Philadelphia. Pa.

On January 1st, in New York City, by Rev. Henry Davis, Mr. John Adams to Miss Mary Ann Jones.

On January 16th, in the same place, by the same, Mr. Lowery Williams to Mrs Margaret Rosa Keogh.

On January 25th, in the same place, by the same, Mr. Benjamin Lowden to Mrs. Rachel Viney.

On January 25th, in the same place, by the same, Mr. William Thomas to Miss Christina Hasbrook, members of Bethel African M. E Church

On the evening of the 25th ult., at St. Joseph's Church, by Father Lynch, Mr. Thomas Bussey, of Kentucky, to Miss Ann Smith, of Richmond, Virginia Richmond papers please copy.

Subscription Catalogue and Illustrated Circulars sent free on application.
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Poetry.

A SONG OF HOME.

O airy, golden-bright!
Tinged sweet at the day!
How noble seems thy distant light,
For pilgrims far away!

Thy joy, ocean and pure,
No sea provides my heart.
On Cedar Island's shore I see
Thy image bathing it not.

Thy soft the supernal hue
So calm, so united!
And thither shall the Holy Dove
Lead home the chosen bride.

No more a sun or dark!
No change, nor night, nor day!
For O! what signs seek better hour,
And heart, each beating, say.

Sweet home of peace and love!
By faith the light I see,
Bedewing from the realms above
Celestial radiancy.

O city, that raises the day,
Crowned with and bear the fruit!
To God our bright glory say
Thy holy bride requited!

Fair home,—Sparkling night,
The city needs no shine;
God and the Lamb's their dawn the light,
The light and temple be.

The bright, bright throne of God
Shall walk those streets of gold.
Redeemed in their Lord,
In endless splendor.

O God, with God to be,
Thou shalt see, thou shalt gain,
Where praise unceasingly overmore,
And love rejoices all and reign.

O city, golden-bright!
Transparent as the day!
How softly sleep thy distant light,
For pilgrims far away!

Edith Revival.

The Family.

AFTER MANY DAYS

"Cast thy bread upon the waters, for thou shalt find it after many days."

I wonder what that means," said Hamilton Brent, half-aloud, as he sat looking into the bright cheerful blazing with such a pleasant hospitality. "I'm not quite sure that I understand what that can mean, when after he prayed me and asked for work and I gave it to his rags, I gave him something, as do in the lumber yard, three for honesty's sake, to do the work, and he took my warmly-picked hand in his cold one, and repeated the Scriptural promise—and I am not sure that I remember it right."

True to the hours of the employer the matter was held in view by one of the most important points of work looking of many good things yet to be done, and the returning family was then again in danger. From the house of Gino Darlie—home-sweet-home—now by evil and suffering, were no many blessings for him who in the darkness, had befriended them. And Darlie's brother the intelligent, and the future would have made that young wife's heart happier than all the accompaniments of her high rank. To-morrow, Allen, I will have work. And no sooner said than done. Hamilton—this blood that for weeks had visited their pillow, came to them that night, and before half the Allen-Brown were thinking of their daily task of the morrow—and of the opportunities of Hamilton Brent, to resume what share of the duties that fell to the lot of the lumber dealer.

"Why, Hamilton, I'm glad you're home again," said Allen, the next morning. "I don't see how I ever managed to get along without you. I'm so glad to see you—you're looking well, and I'm glad you're home again. I'm glad you're home again. I'm glad you're home again.

THE CHRISTIAN RECORDER

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APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA.

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure in inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good locality, for our Book Concern and papery, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have agreed among us to make this purchase, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our desires. Will not every minister, and all who are friendly to so important an enterprise, act at once what such church and congregation will give to help pay for this property? We would not establish a house for the money, to say nothing about the ground, which is worth ten thousand, and may be valued at three thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies in book binding, pamphlet binding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a check, or hundred dollar bill, either through Rev. Adams' Express, or P. O. Box, 1078, Philadelphia, Pa., as a free-will offering.

ELISHA WEAVER Chairman.
S. SMITH,
J. M. MITCHELL,
W. H. DEAR,
W. MOORE.

dan 14 ly25. H. J. BROOKS, Committed.

Poetry.

For the Christian Recorder.

A LIFEDAY.

The following poem, written in 1854, is founded upon incidents which took place in one of our Southern States. The judge referred to, has recently figured as a provisional governor in President Johnson's plan of reconstruction. G. D. V. Pittsburg, March 5th, 1866.

MORNING.

The breeze awakes with morn's first ray,
Life's childhood round from sleep to play.
The meadow's fairy flowers unfold
Comes to each the wrong of night;
And earth's gay mantle with the light.
That smile from hill and lowland rose
Pit echoes answer to the call
For morning-lays and parapets;
And, joyous as a summer soul,
It bears the sense of the orisk.
The morning's dew is sparkling round
Beneath the rapture of the plain,
And mingles in the breath of rose—
A watchful beast, with fatal gleam
Meeting the first faint morning beam,
And glancing back in broken arms
Doth, to the hunter's eye, show this
The tender like a dream of bliss—
Dew-drops in the morning sun!
Lion Joy's alive, and Life is joy!

Ghit what a joy to be!
When for little scenes of life the room
Where with love and joy and gloom,
Hath held, for years, its mingled gloom,
Whose inmates one by one are slowly seen
That there the monster has not found them.
They left and left it all behind.
How friends and brothers from him fled
And left him to his fate's grim glow.
The steward fraud, the blending head
With an infernal gaze and grave
Have this—the care of one poor slave.
That faithful one by his side
Of but more of him can ever behold!
What matter that this chief is fair?
What matter that the glad lady's ring!
That she is fair she doth know.
The balmy breeze's welcoming
Her sweet smile in the sunshine bright
That floats the landscape wide with light;
That gladdens with the genial ease
That doth his happy day adorn.
And her soft voice the music read
With which no warbler can compete.
And now that Life and Hope again
Have on him gone his long closed by pain.
Now while the morning's fair face
Are bright with modest ecstasy,
Behold him on the orange grove
Cheerfully hear his call of love.

NOON.

How swiftly glide our mortal years,
When Love doth sing each blissful hour,
When all our deeds are all our fears,
Are bliss—or else a magic power
Is there to make our moments to her life,
Does she become a happy wife!
Does she become a happy wife!
Which time has to its destiny
What, then, is the glorious morn
That seems to be daily wall with
What, that each coming night will wane
Richest in its joy and glowing task?
She, once her silent sorrow's mate,
Can share all with bonds
And smile the orange brow to stress
While her, as their prayers go up
But not with her alone: for now
His hand doth plan a modern's brow,
Whose fears are mute and eyes of blue.
From her fond love's have caught their hue.
Beside them stands a daily spot Boy,
Whose laugh rings earnest wild joy,
As now and then, mouse dashing by,
The many-colored butterfly.
Oh! with such pledges of God love
As these dear souls in stillness bless,
Day, mother, hath not the above
Granted by ours a fitting hour!

NIGHT

Alas! that once vibrant pleds to night
Its treasured joys of life and light!
That once-bright hopes are shrouded
And to unclouded by distance!
That the sad one who pleads gave
A wife's sense to his faithful slave.
Hath passed away—and from his side
Is borne the form of his own bed.
Here come, like visitors, the dead,—
There come to bother on the floor
He left to those he held so dear—
To whom there is no longer prayer.
An term thrals is a bondage drear.
And one whose guilty deeds but drove
On white-robed Justice satisfied sense,
Bidding an earthward sign to awe.
Unrest to proclaim the messenger in
Shadowy form with his gravity.
A fiend upon the slave's law

A smiling scene upon the house,
That high amid the starry vaults
And she in there, and all asleep.
Ah, hager, night! for with the day
Her children will be far away.
Alas! alas! Ah! Ah! where are now
Mother's nursing by the spot
Of her fond husband's dwelling
And lasting they shape the bed.
Ah! Ah! Ah! Ah! where are now
That day's joy heart keeps up well.
What to-night's sorrow's agony?
Hundreds of hours so gently bore
As he who was thy husband
Ah! Ah! Ah! Ah! where are now
And such its bloody scourgings did.
Hundreds of anguish fell on him.
As the whole little life you gave,
Keen the misery of despair
In beauty in a female slave.
And then, how sad a thing to pale part
As weeping, till it render thy heart.

Shades of the heroes, long since gone!
Was this your glory's end and aim,
Was it for this, O Washington!
That Wendell Phillips, Garrison,
Hather and Smith you defied?
For this, O Heaven! that you died?

Missionary.

For the Christian Recorder.

FROM GEORGIA.

Rev. Henry M. Turner on Union with A. M. E. Zion Church—A Zion Church Official Bound—Refuses to let Him occupy the Pulpit though Appointed by Bishop—Rev. Turner Preaches Thrice Upon His Church for Him—He takes the Train by Storm, and Vindicates the A. M. E. Church—Rev. Turner is now a Member of the A. M. E. Connection.

ON GREEN, Ga., Feb. 20th, 1866

MR. EDITOR:—I presume you will be surprised in my next letter, I would give you the circumstances attending the affair in Montgomery, Ala., on the 18th inst., at which time I was the leading man of the colored Churches. Having visited all our Churches in this state, where it was deemed necessary, and after me a pastor in charge in Columbus, Ga., (as it was the surest point), to run over to Montgomery for the purpose of meeting with and of our Quarterly Conference, of mine who live there. Those dear relatives I had not seen for many years. However, on Saturday morning, the 18th inst., I left Columbus and arrived to Montgomery the same evening; was met on a hissing spree with Aunt Mary, Cousin Ella, &c. I attended the session of the Church and brethren, which was somewhat the preaching anticipation of meeting with my old friends of the fellowship of forme days; yet dench had played its ravages among the most of some I once loved and re spected, particularly in the case of my uncle, (Thomas Wilson) whom I learn had died in January, 1865, still, his old age and triumphant death was a charging that one could hardly mourn for the association the intelligent dead.

The following morning my aunt insisted on my going to preach at the church, which was held at course, stating at reason, that my brethren would be so glad to see me, as they had not enjoyed preaching for nine years, and some had heard I was honorably did not go. The news of my arrival, &c., had been circulated in the city already, and, however, spread among them, and other many who were of the official brethren with whom I had once been acquainted, and who are at all, but I learn, met Rev. John Burley, with whom I have not been associated, to hour, I suppose, how I talked to the people there, he came and was introduced to me by Aunt Mary, and after some preliminary conversation, the subject turned upon the A. M. E. Church, that I had learned, while in Augusta, that they had united with the M. E. Zion Connexion, and was glad to hear that they were about to consolidate before the rebels. Whereupon he inquired the cause of the Church, to which interrogatory I freely answered, and the substance, if not the precise distinction existed: still Rev. ——— What is the difference between your Church and ours?" "Well," said I, "very little; our cardinal doctrine is the same; there is some difference in our Church polity; but the most prominent difference exists in the fact that one has Bishops and the other has not." Said he, "I suppose you have a Bishop, Bishop, then?" "Yes," said I, "we do, but you don't call him he, "You are mistaken; for our Bishop was "No!" "Yes!" "No!" "Bishop Clinton." "No," I said, "Brother Clinton is not a Bishop, but a Superintendent; he is re-elected or rejected every four years, whereas a Bishop is ordained to his office and holds it for life." "But," said he, "Bishop Clinton some here and ordained ministers; and how can he do that without authority?" "Well," said I, "he did have authority; he was strictly in the line of his duty. He was one of the delegates elected general conference both authorized him to do. I know Superintendent Clinton; he is a gentleman, Christian and scholar, and I think the Zion Church does not acknowledge the third ordination." Said I, "Did you not know that?" "No," he said, "I know so much about it." "Well," said I, "if one his photograph here, look at that, and see if he don't sign himself Superintendent of the A M E. Zion Connexion." Then, after this, he said he had begun to suppose I was trying to impose disrespectfully of his Church, and manifesting quite a vexed countenance, he said, "I have supposed insult, and I," See here: are you are satisfied with your Church?" "Yes, I am," said he. "So am I," said he, "let us quit talking on the subject." But finding he was not willing to stop, I then proceeded to try to explain the difference in a spirit of calmness told of the separation which had taken place, how we recognized each other, and what our prospects were of uniting, how highly I respected many of their ministers, and how particular I was about interfering with the harmony of their Churches, and before we separated, I thought I had actually succeeded in removing from his mind any prejudice, and any desire to agitate any sectional feelings whatever

But on entering church in the afternoon, I soon found every thing was wrong. I walked in, but instead of being escorted to the pulpit where I have been accustomed, and preach apparently to the joy of thousands, I had to politely take my seat outside the altar

So a brother took for his text, "Love thy neighbor as thyself," and such a raking as he gave Church disorders was never given before. He rose in an fat, that it would have required a regulation stretcher to have carried against him, going about in the same of preachers disturbing the quietness of churches. Having closed, he arose, Mr. Burley, and with both these and other some of Christian fellowship, and now, before the whole house to speak to me, they were breaking and praying against me. I arose and told my friends, seeing the treatment given, resolved to have an open, if I had to go to the old field. Rev. Mr. Davis, D. D., (which I am applying titles of Mr. Peter Goode, a very distinguished gentleman, kindly threw open his church, in which I preached twice to crowded houses, and to my surprise, Mr. Butler was one of my auditors; but I did not see him, nor call the attention of the public to how I had been treated. Since the time that I actually had to vindicate my new cause, and call off the fight, as facts as they really actually existed, I had never contemplated, nor would have existed, had not a report going all over this part of the State, and even to Baltimore to a hell; that I had left the African Church was a mere man, and another report, which was that I was a Methodist, whose doctrine was that women had no souls, and that the devil would one day break his chain and get loose, and all gentlemen, kindly threw open his church,

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Mar. 17, 1866

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THIRD PAGE.

Miscellaneous.—Correspondence of the General Book Steward.—Grand Concert in the Union A. M. E. Church.—Reception in Waldo—Marriages and Obituary Notices
Advertisements.

FOURTH PAGE.

Selections.

OUR PROPER ATTITUDE.

Let the world know by our words and actions that we are relying upon the goodness of a living being, and seeking His Spirit to guide us in our dealings with our fellow men, be they friends or foes. We seek as it were from the shrines of the Sacred, and also throughout all the land the soul reviving strain, "Peace on earth, and good will toward men." The past sorrows of our race, and future bitterness the present opposition to their happiness that is marshalling on the plains of injustice, may suggest a hindered feeling, but, thank God, we can rise above these influences, by the power of the Divine teachings we adore Our great work is not that of pining, and fretting, but of the fearless exercise of the wise Providence, triumphant through blood and tears in emancipating our race from slavery, and placing it in a firmer foundation this Great Republic, and carrying the school-teacher and preacher to southern cities, towns, and plantations, filled with rejoicing, lighted up with a new future with hope, and strengthens us in the great work of making ourselves useful by spiritually, mentally, and socially improving. We have no time to look back. The past cannot be amended or improved. The only service is one to be, to remain by the appointments of Him who has ordained. God has spoken to us "that we go forward."

The settlement picture of moral strength, is to see one mingling among his opposers, and mastering his fight, without anger, malice, or malignance. Such men may not be a great in book learning, but a person of prestige or of political power; but he stands amid the opposition like the rock of Gibraltar on the sea. He follows not from and dash in maddened fury about him, he is unarmed, unbarred, towering heaven ward, and commanding everywhere admiration. It is the manfortress of some in associate abuse, arrogance, and vindictiveness with a sturdy independence, and in regard meekness, quietness, and forbearance is the unmistakable sign of cowardice, vacillation and apathy.

We see the nearness of our Church, and many of other denominations, going into Southern states, in the spirit of the Master, planting churches in the midst of those, who, but a few other day, rallied to the war cry of a fallen power, feeding friends and receiving encouragement among those, they differ in opinions regarding the benefits to flow from the changed status of our people; but this difference of opinion is met with that tolerance, that the Spirit of Christ dictates, and that faith which we have, that the future will enstry and every where conquer it.

Money may be fixed, measures framed, and houses rend the air in consequence of what may be deemed a turn in national affairs against us. The bringers may doubtless indulge in the sense of persecuted and murdered freedmen. The journals may issue with accounts of oppression legislation against them, and volumes of testimony of outrage and injustice be chronicled by congressional committees, and yet we will know no more on account of his malice, than the plan of his residence and birth. We will know on Newth, no Sinith, no Neer, no West, but the whole country is to be, for a hundred years sympathy with every man that God has made.

We are strengthened in this, because we have faith in God and in the people. We believe in the power of Divine grace, that influences a very large portion of the people of this land. There is Christianity in the North, in the West, in the East, and in the West. Though so many look to the South with such fearful apprehension for the future of our people, from that land, though it be the scene of bloody-battle fields, and thickly shielded grave-yards, of fanticism and bosom to whom, there comes up to the shining rayon of hopeful promises of sympathy for our race, and though dark clouds mass and over lour ourrace, a well ignore or cover up from it. Whatever there is of true religion in the South must and will be on the side of the colored man against wrong and injustice.

It is no pleasure to us to oppose, censure or condemn any public man. We do not care to assume such task. We rather this matter of war at this Great Tribunal, to which sooner or later they will be summoned. But we do, and will maintain, a protest against their principles and unjust measures, and to ask what reason dictates, right demands, and God approves

THE JEW, AND THE BLACK GENTILE.

There is a striking parallelism shown in the relation of the Jew of the old dispensation, to the Gentile, the relation of the Jew of this people of our day to the darker races. Also, in the relation of the Jew of the eighteen centuries of the Christian era, to the Christians; and the relation of the colored race to the white in the later centuries of that period

The Jew of the old dispensation did not heed the declaration of God, "That out of our blood He had made of nations to dwell upon the face of the earth." He looked upon the Gentile with his look down upon his fellow man. God's blessings made him arrogant and contemptuous. For him his own had period and made a high way, bread had fallen from heaven, the fruity rock had sent forth a silver stream, to him God had appeared in a flame of fire on Mount Sinai The imprecision of God expressed in the history that recorded the reunion and the forgivings of evil-ne, the sublime prophecies of God's mouth pieces, and the poetic strain of David were all regarded by the Jew as the literature of his race He deemed himself with conqueror's laurels, as he remembered the driving out of the Canaanites, and the fall of Goliath before the valor of David, and the rout of the Philistines by the army of Israel. He wrapped himself up in the cloak of pride and human selfishness, and from its summit looked down upon creation and said, "I am a Jew" He did not think to ask the question, "Who maketh me to differ from another?" and then give God all the glory

But God called on the Jew to help him will rule for ever. In the fulness of time Christ came No more slaughtered goats and rams and oxen we had the light for the acknowledgment of mercy for the substance, and under a brotherhood sky, darkened by God's eternal frown, amid the quaking of earth and shivering graves, He again declared, through the voice of his wail behind Son, as he cried in dying agony, "It is finished! It is finished!" that he was no respecter of persons

Let us follow the Jews, and we see that in seventy years afterward, that God let the Roman Emperor take Jarusalem, and 1,100,000 perish by his sword and their ons heads Even twenty years ago we find them arriving in England, and they were every where the victims of the most virulent spirit of persecution. Richard I., in 1189, was banished from England 370 years, they are permitted to return by Oliver Cromwell in 1655. A statute is passed to naturalize them in 1753, six hundred and seventy-five years after they had first come into England; and this is instantly repealed on the petition of all the people in 1790, they are declared to be citizens of Spain, Portugal and France. It was not until 1846, that a Jew could sit in Parliament, but by the result of a struggle of 667 years.

The first Jewish Lord Mayor of London, was elected in 1855.

And even now the Morning cost of the Jewish Cash Bill by the House of Lords, after it had been passed by the House of Commons, is an evidence of the still existing prejudice against the Jew. But, however, now we find the Jew owning the foremost of stations, professional and commercial men, and statesmen and leaders of the United States have been proscribed, it is true; but he has been tested, put to a deal of perseverance, and has come out from every thing pertaining to his individual interests, by the pressit of knowledge, the Jew in the country makes himself felt in the various walks of the nation, in the departments of science, and the commercial world.

Our white friends are now as the Jews once were, under the old dispensation—the most favored Divine Providence, they bask in the sunshine of a great prosperity, as of "the Glory" to themselves; they look upon the darker races as the Jews looked upon the Gentile. Let them listen to the association of the Fathers of will through Jesus Christ. Let them embalmen their hearts against the spirit of caste, and the respecter of persons," lest another Titus should be their despoiler, and the trials and sorrows of the Jew in England, should be represented on their future kinsmen. We say, God forbid, and hope that the struggle of ideas consistent with right and justice may culminate in glorious victory.

The history of the Jews should teach the colored people a lesson. They got wealth and education and kept together: they were patient, were controlling, hopeful, and ever watching, economical, saving, were generous and mercenary. Their persistence and indomitable energy never have ceased. Thus they brought an influence to bear upon the Jew too powerful even for the utmost fortitude upon the Jew too powerful even for the utmost fortitude of the Christian to withstand. They "got" All the Democrats voted against it. The Republicans voted for it altogether over the most active and virulent opposition in New Jersey. Governor Geo Smith, the Republican candidate, is elected by at least, 5,000 majority

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Charleston, S. C.—Brother Samuel Howard, from Charleston, S. C. Church is getting on finely. Its membership is very large and increasing. Rev. B. H. Cain is beloved by all, and is working night and day for the upbuilding of Zion."

Greenville, N. C.—Miss Emma V. J. Jackson, a teacher, writes that "a Methodist church has been built in this place, also a Sabbath School Both are flourishing."

Sumter Amelia Howard writes that "Rev. Brewer was also in this place a few days because he was reported that he was going to open a school and hold meeting in it. This was done in the neighborhood of Blackwater, Va. He died shortly after, in hope of a blissful immortality."

Rev. Sidney M. Tucker writes from Columbia, Va., Feb 28th:

"Please tell our Bishops, my humble opinion is, that they had better send one, two, or three ministers to the Southern General Conference, which meets in New Orleans. There, are certain reasons why we should send delegates to that Conference, and, if they do so, it will save trouble. But if they do not, you may look for war after that body adjourns. My earnest hope is, that our ministerial will delegates to the South to the Methodist General Conference, and let them be our silent men."

Miss Mary A. Lewis writes from Cleveland, Ohio, under date of March 8, 1866, as follows:

"Rev. John A. Warren, of the African Methodist Episcopal Church, to which I belong, has been conducting a series of meetings, and during the last week we have about two hundred converts. On last Sabbath evening one hundred and fifty joined the Church, and the work is still going on. I myself had two very wicked sons, but they got religion, and found peace in a crucified Redeemer at about thirty or forty converts have joined other churches. Some of these have joined the Baptist Church. Our reverend minister's time is almost expired, and we are all very sorry for it, yet we do not think we can retain him any longer, as he has been with us nearly three years. Yet when our reverend brother leaves us, may the blessing of God be with him wherever he may go."

Rev. Andrew Tell, of the Philadelphia Annual Conference, writes from A. M. E. Church, writes from Jordantown, Feb. 26th:

"We have about a protracted meeting on-day, which we commenced on Saturday last. We have had a glorious time in turning down the strongholds of Satan. We have had the greatest revival in this place that is known to the oldest inhabitant. We have taken in, on probation, twelve young men and nineteen young women."

"Colored" writes from Lexington, Ohio, March 5, 1866:

"Brother Hogue's third Quarterly Meeting came off on Saturday and Sunday last. His "reign" being favorable, he immediately commenced a protracted meeting, which continued for five successive weeks in the Lord's blessing of God upon his labors, more than forty persons, —besides young men—professed religion and united with the Church Brother Hogue was first appointed our pastor in 1864. The people, therefore, his second year He found on with only forty members, he leaves us with a membership of one hundred. He is now preaching in a protracted effort at Circleville, and God is also graciously pouring out the Spirit on the people of that place. Our Sky persons have professed a hope in Christ, and others are still praying for one. Brother Hogue will remove to Lancaster this week, and our little Quarterly Meeting will be held next Sabbath, March 11th, after which you shall hear from us again."

Rev. J. Wilkerson writes from St. Joseph, Mo., March 6, 1866:

"We have been favored with a great revival here in our charge, which commenced in the city of Joseph, and then in Atchison, Kansas In the former place we had three successions and eleven conversions in the latter place, seven. In the latter, eighteen conversions and twenty-five conversions to the Church We all feel that we have had our spiritual appointments blessed."

Indiana Conference.—Washington, D. C.—Our highly esteemed correspondent "B" informs us that the church was the scene of a brilliant assembly, on the 5th inst., to witness the ceremony of uniting Mr. James H Stewart to Miss Virginia Brooks, of Indiana, in the holy bonds of matrimony. At the close of the solemn and impressive ceremony, assumed by emission of several pairs, was regretted."

that made the Congressional walls ring with the shout of victory.

March 11th Mr. JULIAN of Indiana, introduced a bill to fix eight hours as a day's labor in all the workshops of the United States. Referred to the Judiciary Committee.

Several other bills and resolutions, in regard to Mexico and Fusion Bonds, Railroads &c., were introduced and referred.

CORRESPONDENCE OF THE GENERAL BOOK STEWARD.

Things in and around Pittsburg and Richmond: Preaching to Three Thousand People in the 1st African church, Richmond.

Pittsburg, March 1st, 1866.

Leaving Norfolk, we arrived at this place yesterday, and stopped at the National Hotel. After being here a short time, we started out on a search for Brother J. H. Tinsley, of the Union church, to whom we had written in relation to our visit. We were soon at his lodgings, and found him in company with Rev. Isaac Hill, of Trenton, N. J. We then took a short walk to the once great tobacco market and store mart, in order to obtain a good view of the formerly very famous place.

There is said to be at least thirty thousand inhabitants in this town,—a number of whom, it is estimated, are colored people, who are engaged in various pursuits.

We proceeded to a goodly congregation in Bro. Trusty's church. The building was crowded to its utmost capacity; and after we had considered our audience, we briefly stated the principal subject of our visit. About seventy-five persons came forward, desiring salvation. Bro. Trusty did all in his power for the good cause. There is said to be the greatest revival ever known now going on among our churches in this section of the country.

RETURNED SOLDIER.

We find that many of the old rebels have returned, bearing with them their inherent hatred towards the colored people. There is indeed a very strong disposition manifested on the part of many of them, not all, to ignore the rights of the colored people. In a spirit of malice, they apply such terms to colored men as "Nig, boy," or if they wish anything to a six-year-old stripling or a two-year colt. This is something like Patrick's case, who said that in the "cold northery," when they wished for him to come to dinner, he never knew whether it was himself or the hogs they wanted. But our Southern Patriots must remember that such language will not be tolerated in America by either white or colored Christians. Those rebels are very jubilant over the President's veto of the Freedmen's Bureau bill needs, no doubt, with a view to keep the colored people down in a sort of nominal slavery. But we rejoice that their game has been consummated too late in the day. They are bet looking the stalk-door upon the brave is stolen. We thank God that we have a Thaddeus Stevens, and whom mighty intellect penetrates into the dim future, and sees the good eventually to result from the continuance of the Bureau. He sees, in its close, the stagnation of business, poverty and want; in its extension, prosperity for ALL! Compared with his sagacious, his argument are like the creep of the eagle contrasted with the hoarse flight of the carrion-crow! Right must yet prevail.

Let us now say a word as to how our people are getting along generally, in and around Pittsburg, Va. Some of them are proprietors of groceries, and carry on a pretty extensive business. There are not less than eighteen quite respectable groceries kept by colored men,—and some of them, in particular, are doing a business that is creditable to them. Some are carpenters, some are blacksmiths, and others again are plow-makers, and all doing very well indeed. Hence they also exhibit handiwork to good advantage. On the other hand, many are doing nothing at all. They cannot help this; for there are none who will employ them. They consequently have to endure many privations. There is no great trouble here, which is, that the people have no money. They are crying out, "No money, no money!" But we think it is rather from the force of habit than otherwise. When one sets up the dismal wail of "Hard times," his fellows all join in and swell the chorus into a terrific loud enough to wake the thunders of another world.

Well, to be candid, we see but very little of the filthy leers effect. This piece has been worse the influence of slavery so long, that it now needs the time of a second education, to wash the ill and ability, not only to preach to the people, but to govern them,—to gradually wean them from such habits which are of no earthly benefit to them, and to teach them and let them know that they should place every confidence in the republican persons of their own color, to instruct them in the way they should go. They should know that their preachers have had more experience in church government than themselves, who have been deprived of those rights which belong to them. They should not forget this.

The colored people of the South cannot be driven into any thing; but they can be easily led by securing their confidence. It is not every good man that can govern the freedmen in a way that will improve them. Their confidence must be gained.

OUR SCHOOLS.

We had the pleasure of visiting the two schools under the charge of the Misses Hill and Slocum. We were much gratified with what we saw in these schools. Miss Hill is really one of the finest teachers we have ever seen, and is greatly beloved by all who know her. She possesses the peculiar power of winning the regard and esteem of all classes. There is no dearth in her. Nothing but purity, intelligence and truth issue from her sparkling eyes and beautiful face. But we must not be supplied to the exclusion of the other young lady, who teaches in the same building with Miss Hill. Miss Slocum is indeed a most finished preceptress. She has the training of our people, bought them a lot for a schoolhouse, and is now engaged in devising ways and means for the erection of the same. She can not both a womanly and manly part in all business matters. May the good Lord long spare her to her work of love. We need such noble, zealous workers.

There are now a great many schools for colored children in the South. Would that we had many more of them. We trust the great and invaluable work of education will continue to spread throughout the entire South. May the great and wise God of the Universe ever foster and protect his whole human family.

Friday, March 2d.

We left for Richmond at five o'clock, P. M. We had a great time in finding Rev. William D. Harris. We found him at last in the Church, engaged in teaching a large night-school. We left our baggage at a place called Tompkin's Jail, which is now kept by colored men, who use it in the capacity of a hotel. We returned and got our baggage, and then drove to the house of Brother and Sister Tyree, where we will lodge during our stay here.

Saturday.

Brother Harris and myself took a walk through a portion of the city; and on passing by the State House where the Legislature was in session, we stopped in and took a peep at them. We then passed on to the Post Office and the Marshal's.

This city was once in a very fine and flourishing condition There are some of the finest buildings in the country, to be found in the country. The ravages of the late war are still quite visible. We are sorry to say that copper-head-ism is still found in this section.

Sunday.

One field of labor this morning was at the A. M E. Church, of which Rev. Wm D. Harris is pastor

We met with the Sabbath School at 9½ o'clock, which, by the way, is one of the best we have had in the city. One of the first persons whom we recognized was Miss Jane Echols, of Philadelphia, who is one of the teachers. We are happy to say that Miss Echols looked as well as we ever saw her. She is also a member of the Missionary Society. We also recognized Mrs. Lee, singer, daughter, and youngest son; all of whom are looking as well and hearty as we ever saw them. These ladies are all from Philadelphia, and are getting along remarkably well.

At 11 o'clock we preached in this Church for Brother Harris. All of the Sabbath School scholars and teachers, both white and colored, remained.

At 8 o'clock we preached at the First African Baptist Church. Every available spot in this large Church was occupied. Quite a number of white persons were present, among whom were Gov. Pierpoint and lady. After we were through with the sermon, we presented the claims of the RECORDER, and succeeded in getting some subscribers. We, in all probability, would have received more, but they had no money; and as other reasons is, they already subscribe for several papers published by our people. We are sorry for this, but it cannot be helped. We think, however, that the RECORDER will take, after awhile, better than any paper they have ever seen, for every body likes its appearance. We were encouraged when we hear our friends here saying that they have heard so much of us, that they feel quite satisfied that what we say is right.

We have been very kindly received by all the people here, and are grounded for our Church. The congregation came out in full force After the sermon, we presented the claims of our paper, and the brethren and friends responded pretty well.

Monday, March 5th.

Brother Harris and myself took a good walk through the city. On visiting the Freedmen's Court, we recognized Mr. John Otter, formerly of Philadelphia, but now of Boston, Mass. As a general thing, all who come in by their own means before him, and he writes out their statements and hands it to the court. He is generally sent as a lawyer. So you see one has to accurying out the right principle. There is almost universally an open crowd around this Court.

We next made several calls, during which we visited the St Stephen Sunday School, where Miss Echols, Mrs Jennings and daughter teach. There are two other teachers in the same building; Miss Sands, who hails from this place, and her Principal. She has established a flourishing way and under the management of the above named teachers. Our Philadelphia ladies deserve much credit. The school numbers about 250, and does very well. It is said that the negro won't work (himbug.) We see them doing all that is done, whether as railroads, as brakesmen, as steamers and ferry boats, and even as pilots. White men may be seen lounging around in every direction. It is ignorance and weakness for copperheads and enemies of our people to say they won't work. They say that white people generally. In the South, will not work, then they will tell the truth.

On Monday night we visited the school held in our Church, which is also taught generally by colored and white teachers To-morrow we shall start for Raleigh.

CONCERT HALL.

GRAND CONCERT AND EXHIBITION

The Sabbath School children of the A M E Union church will give a grand Concert and Exhibition on Tuesday evening, March 20th, 1866, at the above named Hall, at which time they will sing the grand Cantata, "Gloria," from Haydn's Queen of "Feast," and the choral Chorus, "Cast to the Field of Glory" from the Opera of Satanella, by Balfe Pinnisti. Together with a number of Arias, Trios, Quartettes and Choruses The singing will be rendered by over Two Hundred Little Children.

The celebrated Primo Donna, Miss Draper, of Mr. A. Harris' original Troupe, has kindly consented to sing, and will perform the Aria, "Sound the Trumpet." Mr. Boyer will accompany the Aria upon the Cornet a Piston. Mr. Professor Diverino, Mr. A. Burris Miss A. E. Bertin, Pianist.

The Piano used this evening is made by the Messrs. Decker Brothers, of New York, and kindly loaned by Mr W J Coebren, 1210 Chestnut street.

Tickets to be had of the following Committee Wm. T. Simpson, James E. Forney, Wm. Randolph, Daniel Webster, James Henry, Robert Harris, and Joseph E. Hall, and also at the A. M. E. Book Store, 619 Pine street. Tickets, 50 cents.

Doors open at half past six o'clock Concert commences at eight o'clock.

R. P. Gibbs, Pastor

NOTICE

Rev. James Lynch will deliver an address upon the occasion.

Doors open at half past six o'clock Concert commences at eight o'clock.

R. P. GIBBS, Pastor

NOTICE

The "Fourth Quarterly Conference" will be held at West Chester, Pa., March 24th, at 10 o'clock, and on Sabbath, the 25th.

INFORMATION WANTED.

I had two children sold from me about ten years ago, by a man by the name of Pain, then living with James Keese. My boy's name was Moses Early; and my daughter's name Mary Early Any information of their whereabouts may be sent to the care of Rev. Wm D. Holmes, pastor of 2d st. A. M. E. Church, Richmond, Va. FRANCIS EARLY

Mar. 17, 1 t.

INFORMATION WANTED.

Of the whereabouts of my mother Harriet Grason, of Columbia, Tennessee. She formerly belonged to Colonel D. Grason, Esq. Any information respecting her, will be thankfully received, by her son, Alfred Grason, Galesburg Post Office, Illinois.

INFORMATION WANTED.

Of my mother Susanna Hilyard, who with her mind apparently somewhat deranged. left her home in this city, some ago. She was then living in New Albany, Indiana. Since that time she has been heard of indefinitely, as being somewhere in Ohio, but of late no information of her whereabouts has been received. Any information her will be thankfully received by her almost distracted mother. Address Rosa Ann, No. 240 Raspberry Alley, Philad'a. Pa.

INFORMATION WANTED

Of my parents, Rowland and Caroline Fitzhugh. They last heard from, in 1864, they were in Clay Co., Missouri. They belonged to Henry Morton

Address, Mary Fitzhugh,
3017 Spring Garden St.,
Feb 24—1m Philadelphia.

INFORMATION WANTED

Of my children, Daniel, Susan and Mary Tate. I last saw them in March, 1850, when they were living with Wm. Lake, of Cecil Co., Md. Any information addressed to me at 243 Carmac Alley, Philadelphia, will be thankfully received.

DANIEL TATE.

mar3 4t

INFORMATION WANTED

By Samuel Rogers, (now living at Normal City, County of Merrick, California,) of his wife, Silpheh Rogers, with whom he parted in 1849, living in Miss Jane Kemper at ——, Mississippi. Since the commencement of the war he has not heard from her. When he last heard from her she was moving in the family of Mr. Jeremiah Saunders, son of Mr. William Saunders, of Kemper Co.— fourteen miles from Ile Kalb Court House, Mississippi. Any information respecting her will be thankfully received by her husband, Samuel Rogers. Address Box 79 Nevada Post Office, California.

mar3—1mo

INFORMATION WANTED

BY A MOTHER CONCERNING HER CHILDREN.

Mrs. Elizabeth Williams, who now resides in Perryville, California, was formerly married, together with her children, viz: Lydia, William, Allen, and Parker, by one John Patty, who lived about six miles from the town of Woodbury, Franklin County, Tennessee At that time she was the wife of Sandy Hunker, and was familiarly known as Betsy;—sometimes called Betsy Patty

About twenty-five years ago, the mother was sold to Mr. Marshal Strawl, by whom, some twelve or fourteen years later, was sold to the second time, purchased by him, and taken to Arkansas. She has never seen the above named children since. Any information given concerning them, however, will be very gratefully received by one whose love for her children survives the bitterness and hardships of many long years spent in slavery.

Preachers in the neighborhood of Woodbury, Tennessee, are requested to endeavor to make inquiry, and communicate any information they may deem valuable, either by letter, or through the columns of the "Recorder."

Mar 10—1m.

Marriages.

On March 8th, at Chester, Pa., by Rev. Wm Murphy, Mr. Jacob Ballard, of Randolstown, Pa., to Miss Frances Dickerson, of Chester

On March 11th, by the same, Mr. Edward Daniels to Miss Elizabeth Fields, all of Chester, Pennsylvania.

On the 8th of March, 1866, by Rev. G. K. Hoyer, at the residence of the bride's parents, Division Street, Camden, New Jersey, Mr. Alfonso Reed to Miss Anna Robinson. All of Camden, N. J

Obituary.

Died, on the 7th instant, John E Russell, eldest son of Richard and Mary Russell, in the 22d year of his age

We again called to mourn the loss of a member in Israel, Sister Malone, wife of Samuel Malone, who departed this life on the 8th day of January. A sincerely and true Christian, the home of Sister Malone has ever been open as a home to the preachers of the A M E Church She was much respected and beloved by all who knew her Looking unto the Lord through life, she departed in the full triumph of Christian faith B. D.

Lewisburg, March 7, 1866.

Departed this life, at Chester Co., on the 25d of February, Sister Anna Rian Hopkins She died in the full faith of God, and has gone to her heavenly home. She remarked that we "all must meet her in heaven, where parting is unknown." Another earnest laborer has gone to eternal rest

Died, December 23d, 1865, at Milton, Del., in the advanced age of 111 years, Father Andrew Mauney.

Father Mauney has been known as an exemplary minister of the gospel in the A M E Connection for the full sixty years. He was truly one that he died in the triumphs of the faith. He leaves to mourn his loss an affectionate wife, Phoebe, aged 82 years Father Mauney suffered much for the cause of Christ in the A M E Connection. But the time of tribulation and sorrow is past, and he now is free from all sorrow and trouble. The once hearing breast is still in death, and the stay tenement deserted. We say with the poet

"How blest is our brother, bereft of all That could burden his mind!"

W H T.

Lewisburg, Penn., Jan. 20th, 1866.

MR. EDITOR:—It becomes my painful duty to forward for insertion in your columns the following obituary notice:

Departed this life, December 7th, our beloved sister, Mrs. Susanna Bishop, wife of William Bishop, after a lingering illness of about twenty years, which he bore with becoming patience and true Christian resignation to the Divine will. He died in the full hope of immortality and eternal life. As he lived, he died,—strong in the faith of God, and in the full assurance to free all manners from their burden of sin. Before his departure he exhorted several of his sister, who, during the period of his illness, were standing around his bed, to be faithful and persevering in the end; and after having thus spoken, the spirit of our dear brother took its flight to a better world We feel that he has entered the haven of rest.

Brother Bishop was a local deacon in the A. M. E. Church. He became a member of the Church in 1841, under the agency of Brother Willis Nazery, and was licensed to preach by the Rev. Samuel Wilson, in 1845. He was one of the Trustees of Asbury Church, and a class leader in our Society, of this place, which office he successfully filled from the time of his appointment until the day of his death, discharging his duties with becoming zeal and energy. His ready voice has often been heard pressing home the sacred truths of the gospel upon the minds of his brethren, and exhorting them to be ready when the Lord Jesus Christ. Often has he been at the sacred altar, and lifted his pious hands to heaven in supplication, and has shouted the blessings of God upon the Church and the community at large.

Brother Bishop was a great lover of Methodism and of our Discipline.

Brother Bishop was a native of the State of Delaware. He at one time in this place about twenty-seven years ago, and has been a member of the visible church for about twenty-six years. He has ordained a deacon in the A. M. E. Church Rev. Bishop Quinn I often visited him in his sickness, which lasted a long time; and in reply to our frequent inquiries as to his health, he would sometimes say that he could not tell, because his feelings were of such a peculiar nature as to render it almost impossible to give any definite answer

On the other hand, he would on occasion ask him about his soul, then he would reply that he was prepared to die, and was ready at any moment to quit this world of care for a better and brighter one.

On Tuesday night, the 7th, he breathed his last. He was then taken from his home to the church, followed by a large and respectable concourse of the residents of this place. His funeral sermon was preached by the Rev. Henry Dennis, minister in charge. He leaves an affectionate wife to mourn his loss.

I remain your brother in Christ,

WILLIAM MEARS,
Steward of the A. M. E. Church.

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REFERENCES

Charles Ellis, Druggist, N. E 7th and Market Streets.
Jacob Lex, Grocer, 7th and Lombard Streets.
James Wilcox, Clothier, 439 Pine Street.
Rev. Wm. Rankin, Pastor, Union Church.
Lewis Tasker, Grocer, 7th and Lombard Streets.
John R. Hilles, Reading R. R., 19 Caldwhill Street.
Rev. Wm. Prescott, Pastor.
Joseph O. Tarwayne, 713 Spruce Street.
Rev. Wm. Wilson, Pastor, Bethel Church.
Wm. Hallowell & Co., 11 Market Street.
T. S. Dunlap, M. D., 62 North 11th Street.
Dr. Wm. Parvin, 1017 Chestnut Street.
Edward Hopper, 229 Arch Street.
Samuel R. Shipley, 1826 Filbert Street.
David Small, Jr. & Bro., Wool Dealers, 123 Market St.
Rev. Wm. Prescott, Pastor, Bethel Church.
James H. Gifford, Merchant, 27 North 2d Street.
E. Swarbrick, Manufacturer, 25 And Street.
Thomas Wiest, M. D., 228 Arch Street.
Joseph Thorpe, M. D., 21 Vine Street.
J. M. Wetzell, 146 Race Street.
Rev. J. D. Lewden, Worcester, 1016 Delaware Avenue.
Mar. 8—1m.

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Oct. 1—6t.

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Dec 1-1y

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My gratitude shall prompt me to make this known."

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Formerly Bridge's Schooner "Loudoun."

Baltimore, Md., August 12th, 1865. Oct 12-6m

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Oct 1—6m

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No unbecoming use not allowed on the premises.

Mar 8—1y. St. Clair Davis, Proprietor.

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 25, 1865, the trains of the Pennsylvania Central will leave the New Depot, at THIRTEENTH and MARKET Sts., instead of Seventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Clinton, Fifth and Sixth, Union, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railroad Cars will run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway Fifteen Street Street cars, commencing one hour previous to the departure of the first train, and run every fifteen minutes in the morning.

Their cars are in waiting on the arrival of each Train to convey Passengers into the city.

On SUNDAY—Cars leave Eleventh and Market for at 8 A. M., and every fifteen minutes after until 12 M., 2 P. M., and Philadelphia Express.

Cars leave Eleventh and Market, to connect at Mt. Joy with Harrisburg Express. Further connecting baggage taken to the trains, can have it done at commodious Baggage Rooms, open at the Depot.

TRAINS LEAVE AND ARRIVE AT DEPOT FROM

	LEAVE.	ARRIVE.
ERIE EXPRESS	at	7.30 A. M.
MAIL TRAIN	at	3.00 "
HARRISBURG ACCOMMODATION, No. 1	at	7.30 "
PASSENGER	at	12.00 M.
HARRISBURG ACCOMMODATION	at	4.30 P. M.
LANCASTER ACCOMMODATION	at	6.00 "
FAST LINE	at	12.00 M.
PAOLI ACCOMMODATION, No. 2	at	6.40 "
PAOLI ACCOMMODATION	at	9.00 "
HARRISBURG ACCOMMODATION	at	9.00 "
MAIL TRAIN	at	11.30 "
PITTSBURG EXPRESS daily. Pittsburg and Erie Mail, leaves daily, (except Saturday.) For Williamsport, Elmira and Renovo, daily, except Sunday.	at	12.00 M.
PHILADELPHIA EXPRESS	at	4.00 P. M.

	LEAVE.	ARRIVE.
PITTSBURG AND ERIE MAIL	8.50 A. M.	
PHILADELPHIA EXPRESS	7.30 "	
PAOLI ACCOMMODATION	8.00 "	
PAOLI ACCOMMODATION, No. 1	9.30 "	
PASSENGER	12.00 M.	
LANCASTER TRAIN	12.00 P. M.	
FAST LINE	3.30 "	
PAOLI ACCOMMODATION, No. 8	6.40 "	
MAIL TRAIN	8.00 "	
HARRISBURG ACCOMMODATION	9.00 "	
MAIL TRAIN	11.30 "	
PITTSBURG EXPRESS daily. Pittsburg and Erie Mail, leaves daily, (except Saturday.) For Williamsport, Elmira and Renovo, daily, except Sunday.	12.00 M.	
PHILADELPHIA EXPRESS	4.00 P. M.	

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Excursion Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUHR,
Jan'66 Ticket Agent.

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,

PROPRIETOR

Corner of Bridge and Montgomery Streets,

GEORGETOWN, D. C.

No. 19 1 year

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price CLOTHING HOUSE, 604 Market Street,

(Above Sixth.)

COAL! COAL!!

Coal delivered to any part of the city, by large or small conners, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.

April 15—6t

SHROUDING

AND

LAYING OUT of the DEAD.

MRS MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and friends of the late, to her long experience of shrouding and laying out of the dead, and will give entire satisfaction. Residence—

No 1026 Barley Street,
1f last. 104h st 11th, & *Lombard & Pine Sts.*

DR. JONATHAN DAVIS,

Dentist to C. B. Lewis, M. D.,

No. 733 S. 11th Street Philadelphia, Pa.

Middleton for the Treatment and Cure of Chronic Diseases such as Rheumatism, Neuralgia, Scrofula, &c.

Office Hours—From 7 to 8 A. M.—from 4 to 6 P. M.

Agent for the Masonic Cord. Jan 1 y

Mrs. Edith Mayhew,

NO 207 RASPBERRY STREET,

(24 door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and laying out the Dead.

She has also on hand a full assortment of

Full and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite your early attention thereto

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction in the garments sent.

E. MATLACK & SON,
904 Market Street.

Oct 1—6m

DAVIS'S HOTEL,

212 K Street, bet'w. 17th and 16th Sts.,

WASHINGTON, D. C.

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, to ad-ance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is in the premises Choice brands of Wines and Cigars on the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming use not allowed on the premises.

Mar 8—1y. St. Clair Davis, Proprietor.

LEIZEARE BROWN'S

Boot and Shoe Depot.

907 South Street, Philadelphia.

(Fourth door above Ninth.)

Constantly on hand an assortment of

LADIES'
GENTS'
MISSES'
and CHILDREN'S WEAR.

Repairing neatly done. Orders promptly attended to

Mar. 3—6m.

OLIVE BRANCH

BOARDING HOUSE

No. 814 Lombard Street, Phila.

Mrs. S. R. Draper respectfully solicitous to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,

HERB DOCTRESS,

NO. 620 S. SEVENTH STREET, SELOW PINE.

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Cancer, Cow-rashes, Chills, Rheumatism, Fever and Ague, Consumption, Erysipelas, Consumption, Dea-ness, Deafness, Catarrh, Inflammation of the Kidneys, Worming Cough, Croup, Bronchitis, Dysentery, Asthma, Dyspepsia, Jaundice Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the loss of money. Her Indian remedies are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. RAUTILL AND SARAH E. RAUTILL

WIG MAKERS,

AND

HAIR JEWELLERS,

AND

LADIES' HEAD DRESSERS,

No. 603 South Sixth Street,

Philadelphia.

WIGS,

BRAIDS,

TOUPEES,

FRIZETTES,

CURLS,

PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Brussels, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MADE TO ORDER.

Combs, Brushes, Soaps, Chains Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BOETTLE'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—and never failing. It has given universal satisfaction wherever introduced, preventing premature baldness, curing the most obstinate cases of dandruff, and promoting luxuriant growth.

Bustill's Compound Eradicator,

One of the most valuable remedies ever discovered for removing superfluous hair, preventing premature baldness, curing the most obstinate cases of dandruff, and promoting luxuriant growth.

HAIR DOUBT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Hair-ets and other having Hair for sale will find ready sale.

ap 16-1y

Cupping, Leeching & BLEEDING,

ATTENDED TO AT

NATHANIEL L. BURH AM

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 1-1m 8-1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO.615 & 617 NORTH SECOND STREET, PHILADELPHIA,

Where you will find skilful hands, who can superior instruments, and have the advantage of a well arranged light.

We are now ready all those; from a Cute de Visite to a life size picture, to call and examine our work, and if we cannot suit the taste or purse of everybody. Pictures are made 12 size from small Ambrotype or Daguerreotype.

JAMES C CLARK, M. D.

(ECLECTIC.)

No. 618 Pine Street, Philadelphia, Pennsylvania

OFFICE HOURS.

From 7 to 9 A. M.
From 12 to 2 P. M.
From 6 to 9 P. M.

PHILADELPHIA.

Also, particular attention is paid to all cases of Chronic Diseases such as Chronic Treatment and cure, without the use of Mercury or any other injurious drug, warranted.

Jan 1—6m 1-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel It is the Best and Cheapest House in Town for Strangers."

You can entertain your guests in Public or Private Parlors.

You can get your Meals at all Hours in this First-Class House.

Its Improper Language or Behaviour allowed in this House.

Its Clean Saloon, and Barber Shop attached to this Hotel.

Nos 28 and 30 Corner of Ruth and Davis Sts. (Near the Northern Depot.)

BALTIMORE.

DR. D HUDSON, Proprietor.

House of Application

FOR

COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any country in life. Any person who desires a situation should apply to her at

NO 1118 SANSOM ST

Jan 29 1y *Philadelphia, Pa*

Poetry.

THE TRANSFORMING VISION

BY REV. A. J. WIGGINS.

We know that when he shall appear, we shall be like him.—1 John 3:2.

Home, Alice, Father dying!
We walk beautiful city!
But watch well, lest we should
The crystal walls of our Lord
And all the bright mysteries
Of which we have never seen
Or even had a glimpse among
The beauty of our King.

Our Saviour's images straying
As radiant from room
The crown in meekness bearing
Till we to see
Within the grave's low portal
Shall our sweet prayer,
Till all living and immortal
It shall rise as Jesus rose.

Beyond death's soulless river,
Behind life's shady veil,
The sun shines bright forever
And fragrance scents the gale
We wing shall there range on,
And her hearts shall feel no pain
Touch shall be instantly
And the grave no victory gain

And there, the greatest whose
Of our Saviour to be
In beauty, and power,
Shall be the one we forms like his
And ever love Him,
Through our dear Redeemer's blood
We shall grow glorious
In the image of our God
Cumberland. Ill.

KNOCKING, EVER KNOCKING

BY REV. HARRIET ANDREWS STOWE

[Suggested by Hirst's Picture of the "Light of the World"

Behold. I stand at the door and knock.

Knocking knocking, ever knocking!
What is there?
'Tis a pilgrim, strange and lonely,
Bowed and sore his motion,
Ah, sweet soul, for such a wonder
Unto the door

No,—that door is hard to open;
Many bolts and bars within
Hid Him go.
Wanderer, still, still knocking dreary
Scare the sleep from one so weary?
Stay thee—wait.

Knocking, knocking, ever knocking!
What! Still there!
O sweet soul! how patient! How
And fingers—see—seem the pain
We wing shall there range on,
And her hearts shall feel no pain
Touch shall be instantly
And the grave no victory gain

And there, the greatest whose
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Scare the sleep from one so weary?
Stay thee—wait.

Knocking, knocking, ever knocking!
What! Still there!
O sweet soul! how patient! How
And fingers—see—seem the pain
And these gentle words repeating
Waiting there.
Open! Open! Who behold Him.
Him, so fair.

Ah, that door! Why will Thou rest me,
Gaming peoples see!
For the key is stiffly rusty
And the bolt is rigid and dusty
Many fingered by sins
Wade in fast, and years and years;
Weeds of years still years before,
Choke the portal's vital door.

Knocking! Knocking! What, still knocking!
Why not yet?
What's the hour? The night is waning—
Is my heart's preparation
And a chilly, and unrest.
Ah, the blessing! It disturbs me!
Scares my sleep with dreams unblest!
Give me one,
Rest—ah, rest!

Rest, dear rest, He longs to give thee!
Thou hast heard of pilgrimages,
Dreamed of gifts and golden treasures,
Dreamed of jewels in heaven,
Waited in weariness of weeping—
Open to Him, poor, sad sweet,
And thy sight of dreams is gone—
The true gifts He brings face coming
More than all thy faded dreaming!

Did she open? Doth she? Will she?
See, see wonderful, see behold,
Groups the rapture in a sigh,
Fathered upon poor and sad one,
For in every breast that lived
Is a silence of inquiring,
Till the silence of questioning
Up arched and weed-bejangled,
Dusty, heavy and forgotten,
There the pierced hand still knocketh
And with ardent patience waiting
With the sad eyes true and tender,
With the ever-speaking voice—
Saith a God a waiting there.

The Family.

WHAT DO THE CHILDREN THINK OF US?

We are often surprised at the indifference we exhibit to the feelings of our children and friends. For my part, I value their opinions greatly, and endeavor so to live as to deserve their esteem and to their presence, so to secure their confidence, if possible, that at all times, too. It is very easy to err at a child, gold him, conceal from me of the way, compel him to yield his point by force of authority, when he is only a child. But is to-day? Is it wise? The animal will, from fear of punishment, but will he likely always to hold. It may be very false, and a mere concealment of his real feelings and character. But you made the impression on his mind by unconsciously to him, by harshness, or act of severity or unkindness, and that impression he has never been able to efface or change.

One day, when I was a child, my mother had some fruit in a dish. At my request, she gave direction I was carrying a platter of water through the child with dress. She started and exclaimed petulantly, "You little imp, what did you do that for?" I was timid and sensitive; keenly felt and was grieved by her severity. She was really a good woman, though not always a prudent one, and that expression united her fate in my estimation. I could never after afterwards without distress, and cannot hear her name mentioned to this hour without pain.

Another lady process, who had never been a mother of children, was very fond of my sister. She made an excuse for me, carried the platter herself to the table, then took me in her lap, wiped the tears that had forced themselves from my eyes, told me not to mind it, that no harm was really done, and that with me she would not rate quite carried. That act of kindness on her part arrested her in my mind with the severity attribution, which to me her memory still retains, though, as I know that after years, it is not much less pleasing at first sight than the lady who had offended me.

I knew a good man, somebody scant and particular in all matters of right and justice, who is not irritable and harsh to children, that they all regard him with dread, if not with detestation. Some grandchildren, I have no doubt not loves them as well as grandfathers can be, but are reserve in the presence of him, they cannot bear to be in his presence. How many men and women there are now grown to maturity, who think him a bad old man only because he impressed them unfavorably in their childhood. I passed such.

A frail little girl had walked a long way for the sake of attending a Sunday-afternoon meeting in a country school-house. She was much wearied when she reached the place, and took one of the few remaining seats, tired of an opportunity of resting, as well as of attending to worship. Presently came in a bustling lady, stout and healthy, and said, in quite a tone of authority, "Get up, little girl, and let me have this seat; children must stand up, and let the older folks sit down." The girl was obliged to stand through the meeting in a crowded room, and this regret her long walk home, from the effects of which she was ill for a week after. But the subdued and unconscious remarks and manners of the lady left a wound in her feelings, from which she never entirely recovered, especially as that lady was one of the most formal and active in religious matters in the neighborhood, and in keeping up there Sunday-afternoon meetings. Very naturally did the spirit of religion seem to the girl as she saw it reflected from the lady, nor could she so she grew up to womanhood, enter the Sunday-school of the morning where she honored her activities, without a feeling of repugnance towards all on which the shadow of her presence fell. Not was this feeling wholly removed, when, in other years, grown to womanhood, she connected herself united to a Christian Church.

A father, kind and generous in his nature, but sometimes severe and rather anointing in his manner, one day, having spent and huddled with cares, told his boy of fifteen to do something which he did not quite understand, perform in a way not sufficiently expressed by the father, and possibly not as attentively regarded by the son as it should have been. The father reprimanded the boy in severe language, and when he replied with some feeling at not deserving the blame, his father struck him. He has not accustomed to such a course, and his son could see no more, understand the father's sensitive which led him to do what his better nature would have condemned, then the father could understand how by his hasty act he had outraged the boy's sense of right and justice itself. It planted thorns in life. The father was too proud in spirit to acknowledge the wrong, which he regretted and he had done to his boy, while the son kept memories in his father's government and approval sadly. His respect diminished, and with that his affectionate good will. Like a beautiful flower the affectionate harmony between parent and child was broken. And though it was mended by subsequent kindness, and the sorrow of time, yet it was never again perfected; the marks of the frontiers remained. On the 40th birthday of years after, the father recalled the incident, acknowledged the wrong, and asked the forgiveness of his son; and there the old love was restored and revealed to by the hand of death.—*Methodist Quarterly.*

THE POOR DEAF BOY

Was sneaks a word and seen nay.

Some years ago a little boy, named John Kitto, was taken to a workhouse. Poor child. He began in a dark and sad way for him. He father was a mason, and he was put to learn his uncle ways as he was able. One day, as he went up a ladder with a heavy load of mortar upon his head, he fell and slipped, and he fell to the ground. There he lay by the side of the road for some time quite stunned. When he got up, his ears were shut, and he did not speak, so that the people said he was deaf.

After about two weeks were gone away he was better, though he still looked about the room in a wild and strange manner. At last he was sent to the workhouse. But a friend of his got a clear up the business of speech was taken, he was so deaf.

When the time passed, they used to speak out when he passed, and his friend in the street, "Give me my book." It was a book he had before he fell. Poor John was a little boy, loved books; and though he had to work during many long hours every day, he had to find some time to read all he could buy or borrow.

Thus was sure in the room, he looked at each other, and then at him. They spoke, but he did not hear. "What do you say?" said poor John, as best he could. "Oh, let me have my book."

Still no sounds came to him nor. A friend then took a slate, and wrote on it that the book had been sent back to its owner.

"Will they do as you say, poor boy?" Such words I guessed.

They then wrote on the slate these words, "You are deaf." Yes, it was so. He had not quite lost the sense of hearing, some more to have it again. And also, never after this time could he speak in a right way. He knew the most common man, and was quite deaf to the end of his life.

As his father was very poor, John was sent into the work-house, where he was sent to last obeys. After a time he was placed out to learn to be a shoemaker, but was found by his master so badly that he was glad to go back to the workhouse again.

While he was there, the poor deaf lad first to book, in which he wrote many things that he felt or thought about. He also wrote out his letters or papers, which were found to be so clever and good that they led to his workhouse deaf to be called into a large room, and a gentleman read his lecture to them. All this was after he had often seen going into a quiet corner there to pray and to read the Bible.

A few kind persons soon began to help John in many ways, and they got for him a new and better place, for he was now to learn the trade of a printer. He was very upset by better thoughts, which books were printed. And then, after two years more passed, he was sent to Malta, to be a mission press, at a place called Malta. He was very busy in learning all he could, and many things both old and new.

He went and then a servant to a gentleman, who went on a long journey in far off lands. As John Kitto had learned to write men and books and child about them, he was the very one for to study the world's ways of the people where they went, and the state of the land over which he passed. In this way he grew to be a man.

In his return home he began to write books, and want on with his labors for the rest of his most his days, and some of them very large ones. Most of them were written to explain what we read in the Bible about the places that were once upon the earth. He knew that the Bible was the book of God, and he loved it, and loved it himself, and wished others to know and love it, too.

Soon much honor was shown to him; some of his books went out into large demand. The poor deaf boy became become Doctor John Kitto. Queen Victoria was so pleased with his books that she gave him an annual pension for life. Had the hard deaf boy, and the poor child, and the friendless of his after life, at last got into a rich bed, and then he died.

Now, dear children, the Great Man of God on behalf of the poor workhouse boy. The Lord opened his ear and loosed his tongue. He made even so and to him become a great benefit to the world. He made him a blessing to many a poor friend and helper. If we, too, trust in God, we shall find that he will take care of us, as our Father and friend.

John Kitto also loved the Lord Jesus Christ. He gave his heart to him in his early days of youth, and kept to serve him many years as his friend.—*Child's Companion.*

HINTS INTENDED TO PROMOTE PEACE AND HARMONY IN A FAMILY.

1. We may be quite sure that our will is likely to be resisted in the day we prepare for it.

2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. Never speak a different temper of such individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it.

6. When opposed to give an angry answer, to fall up the thing in prayer.

7. If from sickness, pain or infirmity we find irritable, to bear with it with over much overcome.

8. To observe when others are suffering, and drop a word of kindness and sympathy suited to their state.

9. To watch for opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of every thing—of the weather, etc., and encourage hope.

11. To speak kindly, to entreate, and praise those we little thing where you can.

12. In all little pleasures which may occur, to put self last.

13. To try for the soft answer that turneth away wrath.

14. When we have been passed by or unkind word or deed, to ask ourselves. Have I not often done the same, and been forgiven?

15. To put ourselves in the small ourselves, had being a better Christian.

16. To be very gentle with the younger ones and even those who are very provoking. But we were once young too.

17. Never to tell on one another, but attribute a good motive where we can.

18. To conquer our resentful blessings with the loving employment of the day.

Child's Cabinet.

THE COPPER OPPORTUNITY.

When he had finished his speech, I said with a sorrowful sigh, "And now, papa, there is only one penny left—I'll pay myself!"

"And why, darling?" he replied, "it is possible that you may do acceptable good even with that penny. Remember the widow and she cast the cup of cold water."

Yes, I thought, was the person who gave the cold water, but nothing better to give, he had only a penny to give, and I, alas, while I had first wasted and threw away.

"Yes, my child," he said, "it requires into that; you might have done better; but as there is still something to be done. Do it with thy penny."

When I was quite calm again, and almost happy, he said to me, "Now, my child, you have let I passed the kitchen door, a poor old woman with a very sorrowful countenance begged, implored from it, and I heard the housemaid say, 'Mother, you must go away, and I cannot say when she will be at home.'

She was blind, and poor when I hatchedpit me of my penny; took it out of his hat, and pulling her by the cloth, offered it to her.

"Ah, my child," he said, "how unfortunate me, but when she can my copper opportunity, which may be a great deal. I can remember that I

No. 12

first sheet missing.

Bethel church. The presentation of the money was made by Miss L. Boyer a student of the High School, in a short, but t ue-ly eloquent speech. Rev Stephen Smith, and the Editor replied by returning the thanks of the Book Committee. Such things encourage us. We cannot fail, while our classes fuel interested for the success of efforts made to elevate our race

Religious Service

Bethel Church—10 A M, Bishop Wayman preached. His discourse was excellent

At 2 P M, Rev Geo Johnson, member of the New York Conference preached Text, "And it shall be in that day, that waters shall go out of Jerusalem; half of them towards the former sea, and half of them towards the hinder sea: in summer and in winter shall it be." Zech xiv, 8.

At 7 P M, Rev W G. Cooper, preached from Rev. ii. 25, "Hold fast till I come." His remarks were well timed, and very appropriate to his hearers, especially to those desiring spiritual advice.

At the conclusion of the regular services seven persons were admitted on probation, six professing to have embraced religion since the commencement of the revival at this church.

Pearl St Baptist Church—Rev. T. D. Miller pastor: was well attended during the day. Rev. James Lynch preached in the morning, and was in quite a religious interest in this church; prayer meetings are held during the week, and many are beginning the way to everlasting life.

Central Presbyterian Church—Rev J B. Hoover, pastor. There has been more than ordinary interest in this church for several weeks past. On Sunday last the pastor preached at 10 P M. Text, 2 Cor. ix. 14—Theme, The love of Christ as a constraining power, which he treated as follows: 1. Love of the Saviour an interesting force. II. Our love to Him as an impelling power. III. The Christian can only evidence this combination of forces. Rev Mr. Thomas of England, spoken in the evening.

The Weather.

The past few days have contrasted greatly with the milder ones in the earlier part of the month. We have had a cold and chilling atmosphere and snow squalls, doubtless the last exhibit of winter.

The Minister that has the most Friends.

The ladies who are preparing to give the May fair for the benefit of the Christian Recorder, are going to present a silver pitcher to that minister receiving the highest number of votes, irrespective of denomination Every one can go to the fair and vote for the minister most esteemed. Who of them shall have the silver pitcher? Rev. Mr. Hamse of Brick Wesley, Rev. Jacob Mitchell of Little Wesley, Rev. Mr. Allston of St Thomas church, Rev. William Moore of Bethel church, Rev Mr Reeves of Central Presbyterian church, Rev.T.D Miller of Pearl St. Baptist church, Rev. H. P. Gloucester of Union church, Rev Henry J. Rhodes of Zion church, Rev. Elisha Warner General Book steward, and Rev James Lynch, Editor of Christian Recorder The Editor would certainly feel very, very proud, if he got it. And no doubt any one of the above named, would feel highly complimented by getting the highest number of votes.

Mrs Francis Ellen Harper

is stopping in Philadelphia at the home of our esteemed fellow townman, Wm. Still.

Our Country.

CONGRESS.

NEW AMENDMENTS have been proposed to the Constitution

CONGRESS TEMPTUOUS was refused admission by a vote of 14 to 21.

BOSTON GOOD RULE passed

HON. T. D. EARLE made a most remarkable and able speech on "American Industry."

THE CIVIL RIGHTS' BILL is now before the President, awaiting his signature.

FREIGH ESTABLISHMENT for the Army has been fixed.

COLORED BUILDING ASSOCIATION. Mr. Fuller has introduced a bill to incorporate the Colored Mutual Building Association of Washington.

HABEAS CORPUS restrictions were offered by Mr Stuwart, of Nevada, making universal suffrage the condition of universal amnesty.

A BILL was passed to equalize bounties

Mr W D KELLEY closed his address before the Social, Civil and Statistical Association by the following peroration.

WHAT CONGRESS WILL DO.

But I must pause. The danger of the country is not from military power The great soldier who captured Fort Donelson and Vicksburg, No 10, and enabled Andrew Johnson, the bloated rebel, to return to his home, is unanimously for his life. So St. Arnaud can order a pardoned traitor to his position! And Sheridan can crush the rebellion on his own line, he will not permit the resolve of the people's Congress to compel him to be treacherously surrendered by my but themselves.

The Thirty-ninth Congress will maintain the Constitution in its integrity. It will do what it can, in spite of the veto power, to protect the public faith and credit. It will invest the Executive with ample power to protect and avenge every legal man in the country. It will strive by guaranty to each State a republican form of government. It listens to the appeals of the surviving of the brigade of loyal North Carolinians, who responded to the appeals of the gallant Pearson, and in obedience who followed Spencer through the war, and will not consent to yield them helpless victims to the malice of the brutal men who sent our sorrows or sorrows down. The ordinance taken by the "Central Directory," shows that there are such men throughout the South, and if they are to be abandoned to vengeance—if the South is to be closed against Northern emigration—If they and the public debt and property—yea, and I may add, liberties are to be enabled to the master-spirits of the rebellion, It will not be done by the Thirty-ninth Congress.

The crisis of our country—perhaps the last great crisis our institutions will ever know—is in the election of members to the Fortieth Congress. Neither Mr. Johnson nor the Sophisticophists of the State Department will waive any effort to give success to "my policy;" but the people, true to Union and liberty at whatever cost of sacrifices and labor, will thwart their machinations. The President may prefer Seward to Dix, but the people can prevent him from feeding Lee's army to the Canada line. New Hampshire has seconded "the general," and the entire soldiers of the Republic will drive the invaders back.

ACKNOWLEDGMENTS

Stoneham, Mass., Mrs E Armstrong, 2 50; Red Bank, N. J., Rebe. Lloyd, 1 00; Brooklyn, N. Y., Rev Joshua Wardlin, 10 00; New Bedford, Mass., Mrs. C. D. Arnstead per A. F Emerson, 2 50; Chicago, Ills., M. N. Lanchester, 1 25; Steuben, Mo John H Kelley, 1 00; New York, Rev Henry Davis, 20 00; Marietta, O, O Ashley, 2 50; Cambridge, O, C Turner, 8 50; West Jefferson, O, A Hayden, 1 25, Mrs M Thomas, 2 50; Xenia, O, T Prettis, 3 00; Nancy Reddle, O, Wilmington, Del, Rev D P Sexton, 2 00, Greenville, N C, J H M Jackson, 8 00; Pittsburgh 1's, J W Billens, 7 25, Niles Mich, Rev W J Anderson, 2 00; Portsmouth, Va, Mrs Mary Bailey, 1 25, Mr Wm Wat, for Recorder, 2 50 for BUILDING FUND, 1 50, Cambridge, O, S H Thompson, 2 50; Muscatine, Iowa, Alex Clark, 2 00; Marietta, O, L L Lamscott, for BUILDING FUND, 10 00, Allegheny City, Hezy Palperson 2 00, Raleigh, N C, per Rev G W Hredin, A Long, Burgess Reed, J R Carwell, Wm Mc Ewen, S Haywood, H G Hadley, T T Hagbe, S Elliott, each 2 50; W J Williams, 1 25.

FOR Christian Recorder.

FROM REV. HENRY HIGHLAND GARNET

CONGRATULATION.

REV JAMES LYNCH—MY DEAR BROTHER—Permit me to congratulate you on your position, also to the editorial chair of "THE CHRISTIAN RECORDER." Your numerous friends in this section of the country, hope for a useful and brilliant career. Your paper is yout each e ons on we greatly need:—a journal taking high grounds for God, liberty and sound moral and religious truth The columns devoted to religious items and progress of the Church, furnish matter that is truly refreshing, especially to those of us who live in the midst of constant political sentiment, and turmoil. Nor does the miscellaneous intelligence of your paper fail to furnish a rich repast for the mind. I congratulate the large and growing A M E Church in having a popular journal which is not only devoted in its denominational interests, but is also a stanch advocate of the principles of "the universal Fatherhood of God, and brotherhood of Man."

Accept, dear brother, my sincere and best wishes for your entire success.

I am, yours truly,

HENRY HIGHLAND GARNET,

Washington, D. C. March, 12, 1866

NOTICE

The regular stated Quarterly Meeting of the Rt. Rev. Bishop D A. Payne Association, will be held on Monday evening, the 26th, at the Philadelphia Institute, Lombard St. below 7th, at 8 o'clock.

A. E. TEAGLE

NOTICE

The last Quarterly Meeting for this Conference year of Zion A. M. E. Mission Church, will be held April 1st, 1866, at which time I expect to have present the United Pastors of the A. M. E. Church in the city and vicinity, also Revs Jas Lynch and B. Weaver

H. J. RHODES, Pastor.

NOTICE

Bethel Church, Sunday next 10 A M., Rev. Wm. Moore. 3 P M., Rev. Geo. Stewart, of Memphis, Tenn., agent of Colored Orphan Asylum. 7½ P M., Rev. James Lynch.

NOTICE

MEETING OF THE TRUSTEES OF THE BOOK CONCERN.

The Trustees of the Book Concern are requested to meet in the Pastor's Study of Bethel Church, on Tuesday next, the 27th inst, at 10 o'clock precisely.

E. WEAVER, General Book Steward.

Chairman

INFORMATION WANTED

By Lucy Walker, of my husband, Anderson Walker. The last time I saw him was on September 3, 1864, at Athens, Georgia. His former owner was Ferdinand Thirrell. Now owned by Marcella Bloomfield. Any information will be thankfully received by the undersigned. *Address*

LUCY WALKER,

Care of Rev. Cyrus Story,

Elder of Bethel Church,

Oswego City, N. Y

Mar. 24—6t.

INFORMATION WANTED.

The brother of Noah Camper, Co. 1, 4th Reg't United States Colored Troops, who lost a leg and was discharged by reason of the same, on December 30th, by order of Pennsylvania, about April 20th, 1865, desires information as to the whereabouts of said N. Camper. He feared he is dead. Tidings of him will be gladly received at Freedmen's Relief Rooms, No. 624 Walnut street, Phila.

INFORMATION WANTED

Of my brother, William Begley, formerly of Launcaburg County, Virginia. He was the son of Washington and Lydia Begley, and formerly a slave of George L. Bagley. When I saw him he was at Rosses' Station, Virginia, at the time of Wilson's raid. He then had heard from, he was in Washington City. Any information of his whereabouts will be gladly received by

WASHINGTON BEGLEY,

Galway, Henry County,

Illinois

Ministers of the different churches are requested to read this notice in their congregations.

Mar. 24—1m.

INFORMATION WANTED

Of the whereabouts of Mrs Phebe Davis. She formerly belonged to Charles Faulkner, of Miscellaneous, Virginia. At the outbreak of the war she was sent to Lynchburg, Va., or vicinity to live with Thomas Boocck, ex-member of the rebel Congress Since the surrender of Richmond, she has been heard of, indefinitely, as being in the neighborhood of Lynchburg, Virginia Any information respecting her whereabouts will be of great comfort to her beloved daughter, Caroline, who has been in the North twelve years, and is prepared to aid her. Preachers in the vicinity of Lynchburg, are especially requested to make inquiry. Please send any information to

BENJAMIN F PULPRESS,

Post Office Box 549,

Allegheny City, Pa

INFORMATION WANTED

Of my children, Daniel, Susan and Mary Tate I last saw them in March, 1858, when they were sold by John W. Luke, of Clark Co., Va. Any information addressed to me at 243 Current Alley, Philadelphia, will be thankfully received

DANIEL TATE

mar24-4t

INFORMATION WANTED

Of my parents, Rowland and Caroline Pitchugh. When last heard from, in 1864, they were in Clay Co Missouri They belonged to Henry Morton

Address, MARY PITCHUGH,

2317 Spruce Garden St.,

Feb 24 1m Philadelphia

INFORMATION WANTED

By Samuel Rogers, (now living at Nevada City, County of Nevada, California,) of his wife, Sally, and children, Mary Ann, Sarah Ann, and then living in Kemps county, Mississippi Since the commencement of the war he has not heard from them but he has learnt from her she was moving in the family of Mr Jeremiah Saunders, son of Mr William Saunders, of Kemper Co., fourteen miles from De Kalb Court House, Mississippi. Any information respecting her will be thankfully received by her husband, Samuel Rogers Address Box 77 Nevada City Post Office, California march 3—1m

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INFORMATION WANTED

OF A MOTHER CONCERNING HER CHILDREN.

Mrs Kizzabeth Williams, who was welcome in Marysville, California, was formerly owned, before being purchased by him, by Lydia, William Allen, and Parker, by one John Petty, who lived about six miles from the town of Woodbury, Franklin County, Tennessee. At that time she was the wife of Sandy Rucker, and was familiarly known as Betsy,—sometimes called Betsy Petty. About twenty-five years ago, the mother was sold to Mr. Marshal Stroud, by whom, some twelve or fourteen years later, she was for the second time purchased by him, and taken to Arkansas She has never seen the above named children since Any information given concerning them, however, will be very gratefully received by one whose love for her children survives the bitterness and hardships of many long years spent in slavery.

Preachers in the neighborhood of Woodbury, Tennessee, are especially requested to make inquiry, and communication of any information they may deem valuable, either by letter, or through the columns of the "Recorder."

Mar 10—1m

Marriages.

On the 15th instant, by Rev. G T Waters, Mr. Caleb G. Jones to Mrs Rachel Hennes, both of Smyrna, Delaware

On February 22d, 1866, by Rev. R. P. Gibbs, Mr. Frederick H. Evans, of North Carolina, to Miss Lucy Blenkstone, of Maryland

On March 8th, by the same, Mr Emanuel H. Davis to Miss Rachel C. Lewis, all of Philadelphia.

On March 18th, by the same, Mr. William Williams of Tennessee, to Miss Mary L. Johnson, of Baltimore, Md.

On Thursday evening, March 15th, 1866, by Rev Theodore Doughty Miller, Mr. John Purdon, of Philadelphia, to Miss Anna Peters, of Trenton, N. J.

Obituaries.

PROVIDENCE, March 10th, 1866

It having pleased Almighty God, to institute a state of dissolution, and death, as an attendant upon life, to stamp it with his seal, and confirm it by one of the unchangeable laws of nature, and as the irresistible workings of that law, in their onward progress of the pressure of sin, who was recognized as a bright star in the Heavenly sky, and whose name *Frederick B. Waugh*, in our state is indelible inscribed upon the educational horizon, we feel it but justice to acknowledge our loss, he worth, and the feeling of love and respect with which we regarded him, in the following resolutions:

Resolved, That while we attempt not to question the unchangeable designs of Providence, nor to oppose the will of that Omniscient, Omnipresent Being, upon the survey of whom, we are dependent for our existence, nevertheless,

Resolved, That we deeply deplore the recent dispensation of his wisdom, so severely realized by the sudden and premature translate to those who are left behind, but grievous to him, who, rejoicing in his escape from earth, now dwells in that heavenly sphere, the attainment of which forms the criterion of the Christian's aspirations; the wherabouts of said N. Camper. He feared he is dead. Tidings of him will be gladly received at Freedmen's Relief Rooms, No. 624 Walnut street, Phila.

Resolved, That to the demise of our loved and respected companion, the church loses a bright ornament, one of its most active champions, and his parents a filial son; the hope of the father, the stay of the mother, and the pride of both.

Resolved, That we tender our sympathies of his anxious worth, as a citizen, of his ability as an orator, of his intellectuality, as a scholar; and in order to express the fraternal feelings existing between him and ourselves, therefore,

Resolved, That we, the colored young men of the city of Providence, have, and designated as the L'Ouverture Literary Assembly, tender the parents of the deceased, our heartfelt sympathy for their loss, and assure them of our lasting regard

Resolved, That the members of this assembly, wear a badge of mourning for thirty days, as an evidence of the respect they cherish for his memory.

THOMAS H. GREEN, *President*.

SAMUEL RICHARDS, *Asst. Pres't*

DANIEL N. MORSE, *Jr. Sec'y*

LEVI N. HAMBLIN, *Cor. Sec'y*.

JOHN D. HARRIS, *Dr.*

In behalf of the Assembly, by

LEVI N HAMBLIN *Cor Sec'y*

Brother James Cameron was born in Carlisle, Penn. He resided in Gettysburg about twenty-eight years, twenty-one of which he spent in preaching the gospel. As a husband, father and friend, he has left five sons. At the time of his death, which took place at 11 o'clock, on Sabbath, the 18th instant, he was 56 years of age He ever labored earnestly for the promotion of the cause of Christ and the elevation of his race. He lived an exemplary Christian life,—and, whether at home, in the workshop, in the street, or in the church, he was always the same faithful Christian.

In the death of Brother Cameron, his family has lost a devoted husband and affectionate father; and the Church has also sustained a loss which cannot be easily repaired. The last words he uttered were, "The angels! the angels! the angels!" and then peacefully fell asleep in Jesus.

On the 19th instant, Sister Millie McDonald departed this life, (a half-past 4 o'clock, A M.,) in the 54th year of her age. For more than twenty years she was a faithful member of the Church. Sister McDonald was always famed at her post She was beloved by all who knew her. In her last, expiring moments, she said, "All is well; I am at perfect peace."

She leaves to mourn her loss a husband and two little children, and also many dear and affectionate classmates.

ANNIE ALEXANDER

Keokuk. Iowa, March 11th, 1866.

Departed this life, on the 1st of February, Mr. William Thomas, in the forty-fifth year of his age.

Brother Thomas was a loving husband, a true friend, and a faithful Christian We shall miss him in the church, of which he was a pillar; in the choir, of which he was leader: in the Sabbath School, in which he was teacher. But our loss is his eternal gain

JAMES L. PETERSON,

(A Member of the Sab. School.)

Departed this life, on Monday, the 1st instant, in the full hope of a blessed immortality beyond the grave, Sister Charlotte Hemmitt, in the 21th year of her age.

Sister Hemmitt was so honor to the Church, of which she was a member Without a fear—without one disturbing thought, she has entered the dark vale of death

Binghamton, New York.]

MARY E. BROWN.

Sister Susan Dungan departed this life on the 5th of March, 1866, at Springfield, Illinois, after a painful illness, of nine weeks, which she bore with Christian fortitude,—aged 21 years and 27 days Her last words were,—"Mine me in heaven"

WILLIAM C TREVAN.

Died, in St. Louis, Mo., March 18th, 1866, of congestion of the lungs, Felix D Mahoney, aged twenty-six of James H and Mary W Mahoney

Died, on the morning of the 4th instant, in the glorious hope of a blessed immortality beyond the grave, Mr. Nathaniel Wiggins, in the 56th year of his age,—son of the late Mrs Ann Wiggins.

Unveil thy bosom, faithful tomb,

Take this new treasure to thy trust,

And give the sacred relic room

To slumber with the dust.

Advertisements.

A GRAND FAIR,

FOR THE SALE OF

Useful and Fancy Articles.

WILL BE GIVEN BY THE

UNION BAPTIST SABBATH SCHOOL,

FOR THE

Benefit of Said School.

TO BE HELD AT

The Union Baptist Church,

Minster Street, above Sixth,

CORNER

On Easter Monday Evening, April 9d, 1866,

And Continuing during the Week.

The object of this Fair is to purchase a new set of Books and Library for the School, and present one of books, together with the Library, we desire to present to the Pastor.

We solicit the kind patronage of our friends and the public in general in this effort to relieve the indebtedness of our School.

Where there is Union, there is strength.

COME ONE, COME ALL AND HELP US

Prizes of Jewelry, Valuable Articles to Go,

Season Tickets, $2 Cts.

To be had of any of the Teachers or Scholars of the Sabbath School.

Mar24-1t

Wanted Immediately,

COOKS AND GIRLS FOR HOUSEWORK.

AT THE

Freedman's Employment Office,

Office 615 Jayne Street, bet Sixth and Seventh,

(and Market and Chestnut.)

M. A. WILLIAMS.

March 24.

HOME EMPLOYMENT.

A GOOD MAN WANTED IN EVERY Town and County in the United States, to engage on honorable business. First-rate pay allowed. The only establishment required are tact and industry. Address, with stamp, for particulars, Dr. G. PHELPS BROWN, No. 18 Grand Street, Jersey City, N. J.

3 1t.

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.

Numbers 28 and 27 EASTERN AVENUE,

BOSTON. MASS.

This house has been built for the sole accommodation of

COLORED PEOPLE.

ALL SINGLE ROOMS,

Hot and Cold Water Baths

Free for the Boarders.

Its situation is central, it has a large Dining Room, good Beds and Rooms, a good Bath and Washing Room, with a Gentleman always in attendance.

☞ Provisions of the best quality, and in a variety.

☞ Meals by the Day or Week. ☜

SECURITY

Life Insurance Co.,

Of New York

This Company ranks amongst the first in the country. It divides its profits every five years, the giving them the benefit of a Mutual Company. At the same time the Security has a guaranteed Capital to back the same, so that no one loses at any time Company. It grants policies on the most favorable terms, and is ready to do business for one and for all classes, on the most favorable terms. The directions go towards liquidating the same, for any information, books, blanks, &c., apply to

EZRA WILLITS, Gen'l Agent,

No. 628 Walnut St., Phila

Jos. C. Bustill, Solicitor,

No. 403 South Sixth Street.

REFERENCES:

Charles Rice, Esq., Secretary, No. 716 and Market Streets
Richard Cadbury, 111 and 113 Chestnut Street.
James Wood, Philadelphia, and Pres't Penn Bank.
J. Wistar Evans.
Rev. Wm. Wylie, Pastor Pres. Ch., 937 Chestnut Street.
John M. Wilson, Philadelphia, 12 Caldwell Street.
A. R. Perry, 1837 Green Street.
Jacob C. Turnpenny, 1839 Green Street.
T. Ellwood Chapman, 3 South 4th Street.
Robert Biddle & Co., 121 Market Street.
T. B. Bumley, M. D., 23 North 11th Street
Rev. Wm. Rankin, 1837 Green Street.
Edward Burgess, 929 Arch Street.
Samuel S. Shipley, 1023 Filbert Street.
David Seull, Jr. & Bro., Wall Street, (29 Market St.
Joseph Worrell, 123 South 3d Street.
Rev. Wm. Wylie, Pastor Pres. Church 3d Street,
S. Rosenbach, Manufacturer, 624 Arch Street
Cooper Wistar, M. D. 124 Arch Street.
Joseph Thomas, D. D., 625 Vine Street.
J. M. Worrell, 410 Race Street.
Jno. S. Detwiler, Merchant, 1313 Delaware Avenue.
Mar 17—6m.

BARGAINS in CLOTHING!

BARGAINS in CLOTHING!
BARGAINS in CLOTHING!
BARGAINS in CLOTHING!
BARGAINS in CLOTHING!
Offered by Parry & Co.
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No. 824 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South side of Market Street, above Second, (Israel Morris, Parry & Co have undoubtedly the largest stock of Clothing in the city, and are selling at prices now ruinously low to the public. Every article of clothing bought at the lowest rates, put up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to buy of us.

☞ Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.

In connection with such establishments, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guarantee to our customers a fair satisfaction in every respect.

Parry & Co., above Third.
Parry & Co., below Chestnut.
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Our Custom Department is under the charge of Mr. Israel Morris, who has had a few years, and our stockists can take pretext testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MERCHANT

of the country, that the instruments of one make are

THE BEST IN THE WORLD

of this class. Circulars with full particulars, containing testimonials, sent free by remitting a prepaid envelope. *It is necessary to get the best.*

Address—

MASON BROTHERS,

596 Broadway, New York;

Or,

MASON & HAMLIN,

Boston, Mass.

Sept. 16—6m.

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J. BOWERS.

634 Lombard St.

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL.

At the lowest market price.

Call and Try —:— *Call and Try.*

Oct. 7—6t.

THE

Masonic Gavel,

A MONTHLY MAGAZINE,

Devoted to the Interests of

MASONS AND MASONRY.

TERMS—$1.00 PER ANNUM,

Payable in Advance.

☞ All Communications must be addressed to

JOHN W. REAMS,

Post Office Box 118, Annapolis, Maryland.

Dec 1-1y

THE

Indian Rejuvenator.

FOR

IMPOTENCY;

FOR

EXCESS IN INDULGENCE;

FOR

All Diseases proceeding from an Erratic Life

Vitality can be secured with from ten to twenty doses, according to the severity of the case, and the patient will follow the advice given upon receipt of medicine. CURE warranted, or money refunded.

DR. J. W. CREEK,

Corner of North and Pleasant Street,

BALTIMORE

Testimonial.

"I am grateful to Dr. Creek, through conscientious dictates of the conscience, I was led to seek consolation in stimulants. I applied to him, for relief, and after taking a few bottles, was only to state that I am cure more in the enjoyment of good health.

My gratitude alone prompts me to make this certificate.

Yours, &c.,

JOHN DOE.

Commanding Schooner "Leeland."

Baltimore, Md., August 17, 1865. Sept 16-6m

R. MATLACK & SON,

FINE CLOTHING

ESTABLISHMENT,

NO. 904 MARKET STREET,

PHILADELPHIA

We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

now on hand

Ready-Made,

embracing every variety of Style and Material suitable for the season.

We have also on hand a full assortment of

Fluid and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite an examination of our stock.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH

Particular attention paid to all orders, so as to insure satisfaction in the purchase

R. MATLACK & SON,

904 Market Street.

DAVIS'S HOTEL

212 K Street, bet'w. 17th and 16th Sts.,

WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The attention of the Rooms is most respectable, and has been built expressly for first proprietors. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises Choice brands of Wines and Cigars at the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

Mr. CLARK DAVIS, Proprietor.

March 10, 6mo.

PENNSYLVANIA CENTRAL RAILROAD

CHANGE OF TIME AND DEPOT.

On and after Monday, December 25, 1865, the trains of this Railroad will leave the new Depot, at THIRTEENTH and MARKET Sts., (instead of Eleventh and Market Sts., as heretofore.)

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St Passenger Railway, which will convey passengers to the new Depot, at Thirteenth and Market Streets.

The cars of the Market Street Passenger Railway leave Front Street every ten minutes, running one hour previous to the time of departure of each train, and ticket passengers can procure

Tickets and secure Berths at the office of each Train in Depot.

Passengers are allowed to take with them as baggage, one trunk, and no more, and all baggage must be delivered at the depot at least one hour before the time of starting of the train.

Baggage will be checked through to all principal points West, North and South.

Fare as low as by any other route.

Through Express will leave Philadelphia at 12 M., and 11 P. M., and arrive at Pittsburg at 6.30 P. M., and 6.30 A. M., connecting with Express and Mail trains for the West.

Through Express will leave Pittsburg at 12 M., and 11 P. M., and arrive at Philadelphia at 6.30 P. M., and 6.30 A. M., connecting with Express and Mail trains for the East.

Fast Line leaves Philadelphia at 8 A. M., and arrives at Pittsburg at 4.30 P. M.

Fast Line leaves Pittsburg at 8 A. M., and arrives at Philadelphia at 4.30 P. M.

Mail Train leaves Philadelphia at 8 P. M., and arrives at Pittsburg at 4.30 A. M.

Mail Train leaves Pittsburg at 8 P. M., and arrives at Philadelphia at 4.30 A. M.

Harrisburg Accommodation leaves Philadelphia at 8 A. M., and arrives at Harrisburg at 12.40 P. M.

Harrisburg Accommodation leaves Harrisburg at 3 P. M., and arrives at Philadelphia at 7.30 P. M.

Parkesburg Accommodation leaves Philadelphia at 4 P. M., and arrives at Parkesburg at 7.30 P. M.

Parkesburg Accommodation leaves Parkesburg at 7 A. M., and arrives at Philadelphia at 10.30 A. M.

Sunday Mail Train leaves Philadelphia at 8 A. M., and arrives at Pittsburg at 4.30 P. M.

Sunday Mail Train leaves Pittsburg at 8 A. M., and arrives at Philadelphia at 4.30 P. M.

Sunday Express leaves Philadelphia at 12 M., and arrives at Pittsburg at 6.30 P. M.

Sunday Express leaves Pittsburg at 12 M., and arrives at Philadelphia at 6.30 P. M.

Sunday Accommodation leaves Philadelphia at 8 A. M., and arrives at Parkesburg at 12.40 P. M.

Sunday Accommodation leaves Parkesburg at 3 P. M., and arrives at Philadelphia at 7.30 P. M.

Sunday Accommodation leaves Philadelphia at 4 P. M., and arrives at Harrisburg at 8.30 P. M.

Sunday Accommodation leaves Harrisburg at 8 A. M., and arrives at Philadelphia at 11.30 A. M.

Fare from Philadelphia to Pittsburg, $10.00.

Fare from Pittsburg to Philadelphia, $10.00.

Fare from Philadelphia to Harrisburg, $4.50.

Fare from Harrisburg to Philadelphia, $4.50.

Fare from Philadelphia to Parkesburg, $2.50.

Fare from Parkesburg to Philadelphia, $2.50.

Fare from Harrisburg to Pittsburg, $7.50.

Fare from Pittsburg to Harrisburg, $7.50.

Fare from Parkesburg to Pittsburg, $7.50.

Fare from Pittsburg to Parkesburg, $7.50.

Fare from Parkesburg to Harrisburg, $3.00.

Fare from Harrisburg to Parkesburg, $3.00.

Through Tickets to Pittsburg, Cincinnati, Louisville, Chicago, St. Louis, Columbus, Indianapolis, Cleveland, Toledo, Detroit, Erie, Buffalo, Niagara Falls, Canada, and all points West, North and South, for sale at the Ticket Office, No. 116 South Fourth Street, and at the Depot.

Through Tickets to Baltimore, Washington, Richmond, Norfolk, Portsmouth, Petersburg, Lynchburg, Wilmington, Charleston, Savannah, Augusta, Macon, Atlanta, Montgomery, Mobile, New Orleans, Memphis, Nashville, Chattanooga, Knoxville, Bristol, Abingdon, Lynchburg, Danville, Greensboro, Raleigh, Goldsboro

Poetry.

WITHOUT THE CHILDREN

BY — S. EGGLESTON

O the weary, solemn silence
Of a house without the children;
O the mysterious stillness
Where the children come no more!
Ah! the longing of the desert
For the soft noise of the children.
Ah! the weariness of the heart
Longing through the opening door
Pants gone for evermore!

Stranger it is, to wake at midnight
And not hear the children breathing,
Nothing but the cold clock ticking.
Ticking, ticking by the door
Strange to me the little corner
Hanging up there all the evening.
And the pattern—all their pattern.
We will love it never more
On our much-lovéd room floor!

What is home without the children?
'Tis the earth without the verdure,
And the sky without the sunshine.
Life is withered in the soul
The well hope is dried and parched
And we'll follow the blood-stripped
Where the children have gone before!
'Tis the shepherd overcome!

O the weary, solemn silence
Of a house without the children
O the strange, oppressive stillness
Where the children come no more!
Ah! the longing of the sleepless
For the soft noise of the children!
Ah! the longing for the faces
Peeping through the opening door—
Faces gone for evermore!

The Family.

FAMILY PRAYER, IN THE MORNING, IN THE NURSERY.

"Come in the morning here—
Who hath restored you from the dream of night?
Whose hand has poured around you the broad light?
Come and adore that kind and heavenly power."

"Come at the silent day,
Ere worldly voices begin to gentle out
Come, and let your note be here continued;
Come, and for the night-watch, pray."

He prays in his family in the evening, but not in the morning. Brother, what do you mean? Is it not inconsistency?

Why first pray in your family in the morning as well as in the evening, and in the evening as well as in the morning? Is not the God of the morning as well as the God of the evening, and the evening as well as the morning? Is he not infinitely good, merciful and gracious all the time—the whole day, and every day? Then, Are not his mercies new, every day—every hour? Why withhold your thanks when you rise up, when you lie down, when you go out when you come in? Wake in thanksgiving, I entreat you. Why not bow the knee regularly, uniformly at those set times, implore God's mercy on your wife, your little ones, your family, your neighbors, the whole world? Is praying foolish work? Have you been taught to say? Did you ever lose anything, temporally or spiritually, by praying? Is it contrary to the pause, pouring out your whole soul in earnest supplications?

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth thy loving kindness in the morning, and thy faithfulness every night."

"My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to my knees
In thy blest name of love?"

Friend, but-tell, thou equier: have you nothing to thank God for around the family altar in the morning? Is there no blessing you wish to keep you during the silent watches, granted you safely while you were in secret upon family the light of a new day to meet? Why do you not sleep like other fools, and wake up to half? Why were you not driven from your peaceful dwelling by day-during flames, or entombed in their midst? Why are not some of your children under your yoke and make you sue to God for, to seeking peace, till the morning of the day? Besides, brother, are you not in need of God's special mercies during the night? Are you not having exposed to dangers none and unseen? Have you no temptations now walking about, seeking whom they may devour. You know not what a day may bring forth. You need great protection, watchfulness on high Moreover, you commune in your family, in your neighborhood, with those who are dear to you. The good influence of regular family devotion, right and searching, is immense. It tells on time, on eternity!

Brother, be consistent; do your duty—obey God in the morning. Read his word. Sing the psalms of praise, and your family around you, read, sing, pray. Then—encouraged—go to blessing—put on strength before you return to secular duty. Then—go forward into your calling. "Thy will shall be a fruitful vice by the side of your house; thy children like olive plants around thy table."

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death;
He enters with prayer."

"No Bible," say you, "no Scripture! authority for domestic worship, reading God's Word, and prayer?"

"To the law and the testimony," how readest thou?

The patriarchs,—Abraham, Isaac and Jacob, wherever in their pilgrimages they find an in place of residence, erected an altar to God for family devotion; and called on the name of the Lord.

Joshua resolved that, as for him and his family they would serve the Lord—that is, worship him.

Job practised family worship "He sent and sanctified his children, rose early, and in the morning, and offered burnt offerings according to the number of them all." "Thus did Job continually."

David having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, and in prayer, "Then bless his household—that is, to pray for blessings upon his family, or to attend upon family devotion.

Cornelius, the centurion, it is said, "feared God with all his house;" meaning worshipped him with all his family.

In the Lord's prayer we have a command for family devotion: "Our Father which art in heaven." Our Father which art in heaven." The form of prayer is plural. It must, therefore, mean social prayer, social, then family prayer. Prayer for a family is the most proper place to engage in this devotion.

Paul, in his Epistle to the Colossians, having pointed out the duty of husbands to love, prescribes and children, masters and servants, says, "Continue in prayer, watch in the same with thanksgiving. The subject upon which he was speaking leads us to conclude he meant family prayer.

In his Epistle to the Ephesians, he enjoins it as a duty to "pray always with all prayer"—that is, to offer prayer of every kind, and in every form, and at every proper season. Family prayer must therefore be included in his injunction.

Thorough prayer, we cease to fight,
Prayer keeps the Christian's armor bright;
And burns invisible when in use
The weakest send upon his knees

—*Author of "Home Thrush."*

THE LITTLE QUARRELLERS

"Hasten, I am sorry you trouble your brother so much, you are the oldest, and should set him a better example. Alfred, you are continually teasing your sister. Allen, you are too large to worry your brothers, and be cross to them.

Every day Madame Hervieux thus chided her children, and tried to stem them of quarrelling; but they all kinds of punishments. First she would put them in separate rooms. That made them sad, and they acted themselves sick; but they really loved each other in spite of their disputes. Then she would separate them in the middle of the day and put them to bed—would give them bread and water for their dinner—but all in no purpose, they would quarrel.

One day the children were playing in Allen's room, when all at once Allen started up and said:

"Gustave, you and Alfred must go out of my room now, for mamma said I must dress myself all nicely for dinner when the church clock tolls —and you, she has put my clothes on the bed all ready for me."

"There is no hurry," said Gustave, sitting on the arm of the chair, and Alfred was sitting on the floor, "and, and, and, and, and—Wait a few minutes, you are always so punctual, Allen. Allen was a good-natured boy, but also had a very quick temper—so she was angry with her boy. Then in a moment, Allen's face seized the other again. I tell you! I will not wait for you." After one angry exclamation, and her brother, who were older, had teased her so much also she had become quite angry herself, and therefore laughed at her for her passing ire, and said. "Yes we will wait, wait, wait, baby. I shall not go out until you put on me."

I will not wait, I tell you—you ugly boy!" and Allen ran up to him, and struck her brother hard to strike him, when Alfred seized her hand—which in a moment more seized the other side and took the other hand. Allen struggled and cried: "I do not like you! Let me alone! Do, way."

Gustave cried loving so now. Why don't you get away?—You are trying hard enough," said the naughty Gustave.

Allen, who was forward with all her strength, and just then her brothers took hold of her hands, and fell, with her head on the corner of the chimney. She lay perfectly still, and her brothers thought she was making believe she was hurt. After waiting a moment, Alfred went up to her and said: "Get her eyes are shut—the does not move—then she is not shamming.

"She is dead! We've killed her!" said Gustave, throwing himself upon the carpet by the side of his sister.

"No, no. She is not dead; she is only stunned." For a little—and then she was coming to herself, by keeping her eyes closed. Her hero, Alfred, was crying. He went to the window to conceal his emotion. Gustave, he still on the floor, was moaning before she was hurt. After waiting a moment, Alfred went up to her and said: "Are

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, MARCH 31, 1866. Vol. VI. No. 13. New Series. Whole No. 273.

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REV. ELISHA WEAVER,

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For the first insertion, one dollar; for each subsequent insertion, one dollar per square; eight lines, nonpareil, or eight dollars per square; eight lines, nonpareil, one dollar per square each insertion; all advertisements must be accompanied with the cash.

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Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the existence of our beloved Church, the Book Concern has succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

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And all who are friendly to our Connexion, enterprise, see at once what each church and congregation will give to help pay for this property? We could not build such a house for that money, so easy about the ground, which fronts 40 on two streets, and may be raised at three thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies in book-binding, paper-folding, and the selling of books, &c. We shall endeavor to perform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, shortly, or hundred dollar bills, sent through Adams' Express, or P. O. Box 2075, Philadelphia, Pa., as a free-will offering.

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S. CHRITE,
J. M. MITCHELL,
R. P. GIBBS,
W. HOSKE,
Committee.

Jan 15 1m 23. H. J. BRUCE, *Secretary.*

Communications.

RECONSTRUCTION IN SOUTH CAROLINA.

LETTER NO. 21.

To the Editor of the Christian Recorder:—

A person riding in a railway car, recently, with Whittier, the Quaker poet, uttered a sentiment illustrative of the New York Tribune, with some of the sentiments of which he disagreed, by saying "I never mean to read another copy of it." To which Whittier replied, with the usual point and pith of his sect, *Well, friend, if then must do without the Tribune, I dare say it can do without you.* Now, this sentiment of Whittier is a deep thinker and a true one, visited upon a respectful and irritable subscriber, applies to a multitude of people, who think that when they pay their subscription, they have purchased with each copy of the paper, the brains, affections, associations and wisdom of the editor.

So that, if any thing in their locality or in their sanctum, call for serious criticism on the part of their humble servant, and he feels it his true to his trust, to attempting to form, purify and direct in proper channels the opinions, feelings, and sentiments of his readers, they are ready to drop their subscription as soon as it has expired; frequently refusing to read the paper in the future.

Such conduct as this springs from ignorance of the true aim and proper privileges of a public conveyance.

The true aim of a well-conducted journal is to spread information before its patrons. The editor, second to none in the country, may look for a sceptre, raise the ideas of his little realm, under the unsentimental shanks of truth, sound organons and good taste; but only for his own pleasure, but for the general good. Hence, every reader reaps the advantage of his importunity; and that he may be enabled to do this impartial, every reader must give him a loyal support. But, as many are not willing, or do not know how to do this, it may be well for us to take up the spoon of this letter in speaking of the duties of good subscribers, and in describing them.

The first duty of a good subscriber is to pay his subscription in advance.

The second is, to write his name and post office address so plainly that he who has to transfer it to the list can make no mistake, and

Thirdly, that they be as much as means, cut out the following, and paste it in your pocket book viz:

When the money is paid, the name and address should be handed in with it, whether given to an agent or sent to the office. A receipt ought to be taken when the money is paid. The subscription ought to be renewed before it runs out. If the paper fails two walls, make it known at the office by letter. If you change your place of your paper, write to the editor before the term expires, lest he save you one nothing on it; and if you are moving, and wish your paper sent from an impartial, every reader must give him a loyal support. But, as many are not willing, or do not know how to do this, it may be well for us to take up the spoon of this letter in speaking of the duties of good subscribers, and in describing them.

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Hymnological.

EASTER EVE.

In the night of death He lies,
Who late dead awakeneth;
Christ, our risen Sanctifier,
Of the grave spreadeth.
Fear we then no more the gloom
Of that sorrowful dwelling
Jesus died: she startled tomb
Of His prize is telling

Vainly shall His foes rejoice;
Vainly death detain Him
Lateness heard its waking voice;
What shall then restrain Him?
What shall hold His conquering arm,
Who the mountains rendeth;
And, that He may hell disarm,
Into hell descendeth?

Dubuque, 1862.

EASTER.

My Saviour lives! what should I fear?
My Head triumphant tears the tomb.
Immortal hope my heart shall cheer.
No more appear with earthly gloom.
Fire, sword, fear—they are nothing!
The grave is empty, Jesus lives.

My saviour lives: thy hare He rendeth,
Up prison, let me out.
Glad hope the dying hour attendeth,
Of life to come and heaven in store.
How sweet the sound, "In Mind, I give
With Me thy remnants to live!"

My Saviour lives: o'er now remaining
Within my heart he dwelleth here,
In faith's hour my strength sustaining
And quelling every faithless fear.
And thus the gateway pledge He gives
Of life eternal.—Jesus lives.

Kennedy's Hymnological Christian.

Missionary.

FROM KENTUCKY.

MR. EDITOR:—I have very recently made a tour through the State of Kentucky, from Louisville to the 21st of February. I labored hard for five days. The people seemed very blind and were anxious to have a minister with them a longer period of time than I could possibly do. I preached seven times for them during my stay, and we had quite an encouraging session: a number made their appearance at the anxious seat, and seemed to be in earnest, while an unity on ten persons came forward and joined the Church; and, during my stay, I had the pleasure of witnessing some conversions. I established a Sabbath-school, for the people at this point, and had the good fortune to find two good teachers. I had the pleasure also, of establishing a Sunday-school, with quite a handsome number of scholars, forty eight being present on the morning, and 65 in the afternoon. The people seemed anxious to do every thing for their own interests. At their request, I established a night school for spelling and reading, and also a day school. I also advised them to meet every Monday afternoon and hold a prayer meeting; and meet in their class every Friday night all of which they promised to do.

I think, Mr. Editor, that there is not a better field for missionary operations in the South than the State of Kentucky. The people are crying for help in every part of the State. TAYLOR.

Communications.

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BASTER.

My Saviour lives! what should I fear?
My Head triumphant tears the tomb.
Immortal hope my heart shall cheer.
No more appear with earthly gloom.
Fire, sword, fear—they are nothing!
The grave is empty, Jesus lives.

My saviour lives: thy hare He rendeth,
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If writers for journals will read the Bible, the great Book of God, and Shakespeare, the greatest book of men, they will see that exalted sentiments, sublime ideas and tender emotions, are all conveyed in the plainest language and in the strongest way, because they are in the plainest language. And if these books are considered as out of date, as they are by some, they could only be read any first-rate newspaper or book written by enlightened men, and they would be surprised to realize that eloquence consists of fine ideas, and not of fine words.

Regarding it a writing a the third and last duty I would mention. Let a certain time be set apart for writing. Let communications be made with care and neatness. Walk, don't run, all the composition gets out, and you will find, on rewriting, there will be many things which you would like to alter. Keep two or three weeks ahead with your letters, so that you may be regular and good at the same time. Write short letters. Don't "Tell you you are hard to drop a few lines to say that your family is well, and hope you are enjoying the same blessing;" and follow up Dr. Johnson's rule given once to a young writer: "When you write say thing that you wouldst *say* for, struck it out." Neither long letters and rambling. Will do people who are in earnest. Plain feeling, as much as you like. Fine sentiments, sound ideas, even though they be not fine.

Let me close this letter, lest I violate my own precept by making it too long, by saying a word or two about incidentals.

First, there are those who, though they take the paper, never have a good word for it. The same letters and figures which they find upon them, or he has written something reflecting against their enterprise, or he has spoken against their leading men, or he has in some way which I can not published. Now I do not hope that such people will be cured, but it may be well to put a good subscriber on his guard, so that they might seek the spirit of all contingencies—that of a faultfinding spirit.

The spirit of reflection will show them that nothing was ever accomplished by merely listening to people who do nothing themselves. People who have been successful in their labors are not the discording of any thing until a better is provided.

If our past history as a people has been such as to prevent us from competing successfully with white people, in our various enterprises, the time has come when we can no longer submit to this ostracism, and "That's just like colored people," "Colored people always fail," &c. But the best plan to adopt is to set to work and search just this kind of fault-finding among me has contributed to the failure and destruction of our highest aims.

We certainly have enough to contend with in the undermining efforts of white people, without our colored people, constantly striving to do precisely all that may be done by the foe who are willing to work for the elevation of their race and the destruction of ours. Such is this the best proof of fruitfulness which an editor can show is the fault-finding of just the people who are too lazy to work for themselves, and unable to make any sacrifice, and too bigoted to co-operate with any thing which they did not begin or concert around.

Another class of bad subscribers are those who become dissatisfied with the policy of the paper, and right sometimes by combinations such as they may bring about their disagreeable organizations. If a journal should take any view opposite to their ring on some given subject, instead of considering that the editor has a mission or a medium through which to advocate what they believe to be right, with the assurance that good sense will eventually prevail, and cherishing the hope that the editor himself may be converted to their views, they will withdraw at once, and by their influence try to strengthen their organizations or improper feelings

Now, Mr. Editor, in controversy, what I have long thought those ministers, namely, that if a minister be not persuasive enough to get a living by his preaching, he ought to be persuasive enough to turn them from sin,—and that a fail ure to get a living ought to be a proof that he is not called to preach. I think that he is not called to preach to that people When a controversialist cannot carry his cause, except by subterfuge, misrepresentation, evasion, and so on, post to base motives, it is a pretty clear proof that he is in the wrong, and should abandon his cause. If he do not retire from the others ought to, and so deprive him of all power for evil by forsaking his lead.

I have given the last and worst class of subscribers with a word. I allude to those who use this paper, but do not pay for it—the subscribers and receivers who think it is a good thing to have a colored paper, if somebody else will be at the expense of procuring it, and thus pay for the enjoyment and profit which they derive from it. I once heard of a slaves who, when asked if he was afraid of work, replied, "No, I am not afraid of work, but I don't know how I can make up to sleep?" Just so it is that some of our people are not afraid of getting into debt,—they only don't know how they can get out. Such people are the most unreasonable subscribers of "your valuable journal," "your able paper," "your honorable paper," &c. Such people are, too, are as full of promises on the summer as of flowers; and, like the flowers, their promises feed many but bring forth no fruit. The worst part of that is, they never redeem it. Now is it reasonable any thing; but so perilous a newspaper, that it cannot be sustained by the support of its friends, for the editor editors our compositors after gas rich, who are up and stirring while as are sleeping—to steal from the very mouths of orphans, or from men who are working for our pleasure and profit, is to feed the meanest kind of theft.

In my next I shall begin the treatment of reconstruction in its wider aspects, and if by these few letters I shall have succeeded in enforcing a truer that what is to come will repay the reader for the time I may demand of him

C. H. PEASE.

The whole world is full of testimony to the resurrection. Out of a tree sad hard wood grows a beautiful flower, leaves, branches, and lovely fruits, but as it is a common thing, and were daily, it is little regarded: and the leaves of man are hardened, that if Lazarus were daily raised from the dead, unbelievers would not be moved by it.

For the Christian Recorder.

PASSING EVENTS.

DEAR RECORDER.—Where are we now? In a people, what is our present condition? In 1860 the northern mind was deeply enlarged on political economics grew more sensitive. The extension of the principles of one political party filled the country with alarm. "I don't know what they it is stood up or down" The other (and finally triumphant) party took refuge behind the restrictions of the Constitution, and so rested its hands of all interference with slavery. Meeting, belonging to both parties sounded their consciences and fed their patriotism with the Army's musical quote The northern heart spoke on, and at our echoes of promise counted that the contest would be fought out within the ship. But when the stern realities of civil war showed that mistakes in language may be accomplished without the peerless principles of the Constitution, and so the slaveholders shrugged. Shrugged: but to what? Why, not one occupy the same position that we did on April 15th 1861! But what is our present position? Is the hair contest between Constitutional government and particular rebellion, or something else? Is it the extirpation of the nation's ills. We have been loyal but loyalty was tested to actual warfare, and we have been found wanting. In addition to our share of the burdens imposed by civil war, we have, since the 14th of April, 1865, been in a state of uncertainty and doubt as to what is unsequestered with local law. Who we will acquainted with these same local laws as the reconstructed state of things? Who are the friends of freedmen when placed or found in circumstances over which the officers of the Freedmen's Bureau have no control? Who are the friends of loyal and vindictive spirit of secession to the dark phase of the South, where those who displayed patriotism during the war, are the victims of local law, and let us look upon the condition of our people there.

Again, it was a part of his message, His Excellency adverts to the right of the freedmen to migrate, if the conditions of his stay in any locality be distasteful. Of course, we observe the fact that he possesses the *right* to migrate—but does he possess the FACILITIES for migration?

Another point, and one that is totally noteworthy of President Johnson, is, that the interest of this is the same as that of the people. Did a possessory interest in the laborer in the days when slavery was dominant secure the slave from personal injury? Answer, yes! Why? All owners must have felt the weakness of his argument when he pressed that clause of his message He who has felt the pressure of taking off the taxes considered themselves well nigh triumphant, has never known their interest here. Let such a one add to the complaints a knowledge of the torturers that defrauded revenue can inflict upon the defenseless, and he will then know whether unequalization of taxes, or of labor, is the most repulsive to the feelings. Let us assert that the laborer will restrain the malice of unprincipled rebels

Once more His Excellency refers to the almost unlimited power this bill places in the President's hands. Admitting this: The exigencies of the case will not be of long continuance. The storm has lulled, not ceased. Rebellion, though humbled, defeated even, lives. Can one genius conceive of the fiery spirit that animates a people who think it is a good thing to have a colored paper, if somebody else will be at the expense of procuring it, and thus pay for the enjoyment and profit which they derive from it. I once heard of a slaves who, when asked if he was afraid of work, replied, "No, I am not afraid of work, but I don't know how I can make up to sleep?" Just so it is that some of our people are not afraid of getting into debt,—they only don't know how they can get out. Such people are the most unreasonable subscribers of "your valuable journal," "your able paper," "your honorable paper," &c. Such people are, too, are as full of promises on the summer as of flowers; and, like the flowers, their promises feed many but bring forth no fruit. The worst part of that is, they never redeem it. Now is it reasonable any thing; but so perilous a newspaper, that it cannot be sustained by the support of its friends, for the editor editors our compositors after gas rich, who are up and stirring while as are sleeping—to steal from the very mouths of orphans, or from men who are working for our pleasure and profit, is to feed the meanest kind of theft.

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Correspondence.

For the Christian Recorder.

REV HENRY HIGHLAND GARNET AT HARRISBURG, PA.

HARRISBURG, March 24, 1866.

MR. EDITOR:—Here we are, the very great State, the people with whom you and your excellent paper are identified, and for whom eleven years ago the rights of mankind you so nobly laboring, are using every effort to prove their capability to enjoy the immunities so unjustly withheld from them for years, or even ages, and laboring to advance the cause of humanity, (without regard to pronunciation) wherever found. Yet as it is,

It may be that man is not yet old enough or wise enough for ripe republicanism, but the next thousand has been a wonderful harvester. "Conquering people," and though we may rely on from afar the glory to which our Republic will attain, yet the triumph of Liberty and Equality is none the less certain, and with such prophetic vision we may as well be glad.

HUPE G.—

Correspondence.

For the Christian Recorder.

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Under the auspices of this League, the Rev. H. H. Garnet, of Washington City, lectured here on the 19th of January, subject, *"The secret of success in life."* The lecture was highly appreciated, as well as the meetings that are convened under the auspices of this League. Of Mr. Garnet's lecture I can but say that it was a powerful effort, and will do much towards furthering the progress of this organization that has sustained its cause

As we all listened to the stirring speech of this great man—this eloquent champion of the rights of humanity, this acknowledged friend of our people,—we could not help contrasting his patriotic sincerity with the hypocrisy of the yelping, cowardly traitor, who has so long occupied his seat—Brother White, of the Baptist Church, a worthy young man, and one who is laboring for the advancement of his people, contributed a thrilling for his congregation. May God speed the work, and help us to pull together.

A STRANGER.—[ED.

of the Nineteenth Century

Helena, Arkansas, March, 6, 1866.

For the Christian Recorder.

LETTER FROM ILLINOIS.

MR. EDITOR:—You will no doubt be surprised at receiving a communication from this quarter; but as many are always happy to hear from a good news, especially when the interests of our race are effected, I have concluded to drop you a few lines to inform you how matters progressing in Southern Illinois.

I have no doubt you are aware, that a ban the Democratic party in this State, has been raised against us who had requested they heard the word; and as soon as the Rebels laid down their arms, they were ready to take up the yoke of bondage, and remained content upon their former position. Some of them removed to Mendelville, where they can have a colored Methodist Episcopal Church and Heaven-ward. In truly a remarkable man for piety and zeal in the cause of our blessed Saviour. I know of no man who is more kind and generous to strangers. He may be said to be wealthy; he is a farmer, but never shows a man on the Sabbath day, and says he would not do so for all Mendelville. There was a very few who offered to him here on a visit, but he insisted that he would have to share on Sunday, and declined to take it: his brother Robert has a comfortable home, and is happy. Thomas

For the Christian Recorder.

IMPORTANCE OF CHURCH RECORDS.

As a connexion, the African Methodist Episcopal Church, is making interesting history very rapidly; it is important to have complete records made at the present time the events are transpiring; for instance. Our Annual Conferences, Committees are making arrangements for the Semi-Centenary of our existence as a Church: thousand conventions to begin in April, and closing by the M. E Church, in the celebration of the Centenary of Methodism in this country. These Conventions, and the pastors of churches, should keep, or cause to be kept, correct and full reports of every meeting held by them for the preservation of the Church.

Again: Our missionaries are moving rapidly through the ex-slave and rebel States, reserving interesting records of the past fifty years, are no longer pastors, or have charge of churches, in numerous cases, receiving entire local churches.

The manner which these Christian soldiers one write, as they go, it is hoped, will be faithfully kept by Elders in charge of Mission work, and in many cases, not of Missions.

As a result of slavery, in a portion of our connexion, no church records were kept, or at most very imperfectly kept. Now is the time every opportunity sed incentive to improvement in this direction.

The writer is interested in writing a history of the Semi-Centenary of our Church. And it very difficult to complete the history, because of the records of the past fifty years, are no longer positions.

Let us keep our records so faithfully, henceforth, that our children will not have the difficulty in writing the history of the Semi-Centenary of our Church.

JAMES P. SIMSON.

St. John's Parsonage, Norfolk, Va
3d Sr., 15th, 1866.

CLEVELAND OHIO, CORRESPONDENCE.

FROM REV JOHN A. WARREN.

CLEVELAND, March 20th, 1866.

MR. EDITOR:—We have just held our last quarterly meeting for the Conference year, in Mendelville, this county, numbering ninety very quarterly meeting last Conference. I was running with the many happy hours I have spent with the lovely people, and, believing it might interest you and the many readers of our organ, to know that we have such a location for a church, with such a people, and such a neighborhood, desire in for the prosperity of our Zion, I thought I would dot their sayings and doings, and should you not think them worthy of notice, give them a place in your columns.

MEANWILE

has recently been organized. It has a population of twelve hundred. It is within two hours rides of the oil regions. Thousands of people after the close of the war, have settled down here, than any city with the same number of inhabitants in the State of Pennsylvania. A number of them are from Pittsburgh and the Monongahela River, in the city of Allegheny, and Westen depot.

Rev. Mr. Hamilton, Hamilton, amongst whom are to be found truly honest and upright men and women, whose antecedents are interesting. Rev. Mr. Hamilton's pastor, MEANS, notion a few inches south of

THIS HISTORY.

Mr. Rachael Hamilton, who is truly a model man, is born proper name was Thomas Brown. was born in French county, Maryland. He was raised by Israel Hoyt. He thought he ought to be free; consequently he and Thomas, and Robert his brother, and Jane his sister, and, Robert's cousin Lock, started to find the land of freedom about 27 years ago, in the month of November After living on the road three nights, and sleeping in the woods in Hookers, I was go no further, let me die here." "No!" said Richard, "take courage, we will soon be safe." "Well," said Thomas, "we will go and leave me such poor cowards; but me die." Then, falling back into her brother's arms, she said: "O God bless me he will die." Pity, brethren; fly, already you have lost too much time in this world. Then he laid down and Heaven. In truly a remarkable man for piety and zeal in the cause of our blessed Saviour. I know of no man who is more kind and generous to strangers. He may be said to be wealthy; he is a farmer, but never shows a man on the Sabbath day, and says he would not do so for all Mendelville. There was a very few who offered to him here on a visit, but he insisted that he would have to share on Sunday, and declined to take it: his brother Robert has a comfortable home, and is happy. Thomas

Lovie's Illustrated, The Saturday Night, all the leading magazines, *Harrisburg Telegraph*, *Lippincott and Union*, and many other literary and miscellaneous periodicals. The membership of the association, two hundred and fifty, is also on the increase, and in a short time, no doubt all of the colored people of Harrisburg will be found residing in the purest localities to learn the news of the day. Friends and foes, black and white, speak of this as being the best movement that could have been made upon the part of the colored people. We must labor to instruct, to educate the age who have been free, and not to let all the old and ancient prejudices of education those who have lately become free, and prepare for whatever may come, be it the right of suffrage and the immediate of science, or to effort to colonize, or to bring about the much talked of war of races.

The Great League has come forward, and every institution among the colored people should take a like course. Let us have more real work and less words-Faithless. Speaking of this, we include me that the convention called by the Pennsylvania State E. R. League, and postponed at such a late hour, was a great disappointment to many It may have been wise upon the part of the Executive Board of the State League to postpone the meeting, but the Constitution of the Legislature. Many believe that just at this time, and after "that interview" at Washington, and the excitement created by the President's copy, that it would be well not to agitate; but while affairs take their due course, let us prepare for the work, by organizing wherever we can, and by all means

CIRCULATE OUR PAPERS.

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has a fine farm in Orondo; he heard that Sister Bell was in Lake York, but has since died and gone to glory.

We have raised towards building a new church through his assisting efforts two thousand dollars. We have also remitting him Mr. Wm Dorsam, the inventor and patentee of the Dorsam Battery, a very ingenious and complicated piece of machinery, emotional and cylinder in form and capable of opening upwards of eight thousand balls per minute at a distance of one mile.

This battery is so constructed, that it guards against any flank movement, having three mouths. The entire battery works upon a pivot. At the approach of infantry or artillery in front all sections can be directed against them: on the approach of troops on the left or right flank, or front and both flanks; it is so constructed, that it effectually defies capture by infantry or cavalry. Its guns can be elevated or depressed to any desirable degree with facility and dispatch. It has been inspected and tested by persons connected with the war department, and has received high commendation of its efficiency

We understand that Mr. Dorsam completes visiting England and the continent, having received a letter of invitation and introduction. Mr. Dorsam is an enterprising and ingenious, a man of intelligence and sterling worth.

The God of all peace go with him and grant him success. Our military library will be greatly enriched thereafter by noble deeds, whom we should be pleased to notice, but my letter is too long.

J. A. WERNER.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, Mar. 31, 1866

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EARNEST WORDS!

In painful suspense, with our heart throbbing with highest hope and society, are we looking to the financial result of the Semi-Centenary Celebrations. The long roll of the drum has been sounded throughout the entire connection. The order "To the rear! Shoulder arms! Forward to the fire of our Commanders—the Bishops—and every minister, member and friend of the African Methodist Episcopal Church has heard it. What must follow? Why if we are good soldiers, we will obey. If we want a victory over our great enemies, who are, ignorance and prejudice, we will gird on our armor and do battle for Jesus. Our Semi-Centenary services on the days, April 9th, 10th, 11th, and 12th, are occasions of rejoicing It is true, but at the same time they are occasions for a mighty effort. We are not to rejoice in the past, but rejoicing as to behold the fifteenth year of our existence, but to show our gratitude by bringing an offering to the altar of God. "Let not him that receiveth his reward."

It is needless to say, "The cry is always money." for every body knows that pressing necessities are upon us. Semi-annual days in the union God permits so many to have it.

The colored people have entered into a new life in their every day life, their wants have increased, their aspirations heightened, and their spheres of action enlarged; and the Church has got to increase, to enlarge, to widen and to receive her agencies to keep pace with the times, and do its harvest-appointed work. In the day and time, grand world work, benchmark points of time, vale and empty satisfactions, amount to nothing. The wants of our people are more realistic. To meet these, there must be a Church which springs from a love to Christ and his Church. Seventy thousand members in the African Methodist Episcopal Church ought to raise twenty five thousand dollars, for we are the most liberal denomination of Christians in the world.

Our great reason why our finances are at so low an ebb generally, is because we lack system, and we are too general in our charities. Many of our members in collection to almost every name, black or white, that comes along. He says, "We loves the Lord, he's doing a great work," and our people in the distance of the South believe in him. While this shows an excellent disposition, is it wise? Is it not better always to take aim than to fire at random?

May the Semi-Centenary Celebration next month be the beginning of an increased interest in the welfare of the whole race, and the inauguration of a uniform system in the management of the great temporal affairs of our Connection. The people know the value of the Christian Recorder, and the success of the Semi-Centenary will put it on a firmer basis. This unnecessary work for near sixty months, and we were not preachers are the jewels of their regard: thus give to the utmost of your ability when the great time of "really" arrives.

PENNSYLVANIA STATE EQUAL RIGHTS' LEAGUE.

We have been furnished by Enoch J. White, Jr. Esq., with a copy of the preamble and constitution of this League. It was under the jurisdiction of the National Equal Rights' League of the United States of America, and has its office at 717 Lombard Street, Philadelphia. The initiatives are Mr. Joseph C. Bamill, No 603 South Sixth Street, Phila; and Mr. G. L. Hughes, Harrisburg, who are the officers appointed to give information to persons in any part of this state desiring to form auxiliary leagues. William Nesbit, Esq., is the President, Prof. C. B. Vashon and Mr. O. V. Catto, Secretaries, Mr. James Needham Treasurer. This League has forty three auxiliaries scattered throughout the state, and contains a majority of our most worthy and enterprising colored citizens. The league very recently presented a memorial to Congress, making a clear statement of the grievances of the colored people in this state, and in the country, also respectfully and manfully claiming a legislation that would remove political degradation. The memorial was treated with marked respect by the Senate and carefully perused by men in high official station. Though it was quite lengthy, it was published in full by the *Morning Chronicle* at Washington, and by several papers in the Northern states.

Much depends on the concentration of effort, and a union among colored men in the present encouraging prospect for the enjoyment of the ballot will be effected. The State Equal Rights' League is an organization that cannot be done away with, and we hope for it a successful and the lively interest now taken in it by men in all parts of the state. It will be our aim to keep its objects before the people.

READ THIS

Will you do it? LET US HAVE A SMILE'IN MAKING THIS APPEAL. We have not a penny to beg nothing. Now, we expect those who love the *Christian Recorder*, and think that it is doing good, to do what we request.

Well, it is this:—Let each subscriber to the *Christian Recorder* get on one new cash subscriber. Send the name and address to REV. ADDISON CHRISTIAN RECORDER, Box 2975, Phila, Pa.

If our contributors be greatly increased, our paper will be greatly improved. We strive to improve it every week, but we cannot do much without your help.

We shall place upon the roll of honor those who send us new subscribers. SHOW YOUR PATRON to your neighbor, and recommend it. *Read it through!* Many articles are short, and by 1 down, and say "There is nothing in it."

We know there are many true friends of the RECORDER, who have signed by it for many years, and they can do wonders, if they realize that it is necessary for them to go to work in this direction. Now, then, we have carefully ordained to the subscriber who shall read them, and we expect and hop said subscriber to reply

THE COLORED GENIUS AT HOME

An English paper says:—

A correspondent writes from Home: 'As interesting visibly happening at present in the city where all our surroundings are of the oldest date. Miss Edmonia Lewis, a lady of color, has taken a studio here, and works as a sculptress in one of the rooms formerly occupied by the great master Canova. She is the only lady of her race in the United States who has thus applied herself to the study and practice of sculptural art."

Many of our readers will remember Miss Edmonia Lewis as a poor, unknown colored girl, a few years ago, and then a little later as giving evidence of the highest order of genius, by her models of the busts of distinguished men, which were highly admired.

We saw her sister one of them, the exact likeness of Wendell Phillips. It is in the possession of Richard Greener, a colored student at Harvard College, and is highly prized as a work of art. Miss Lewis will soon take rank among the first sculptors of the age, with whatever title to give to the pale cerebs.

OUR THANKS

We do most heartily thank our brethren for the kind consideration shown us by their encouraging words, and their exercise of patience in sometimes their articles are not seen where marks before we can get a chance to insert them. Sometimes letters are abridged, and in a very few instances fail to appear. Sometimes we make mistakes, yet our brethren are patient and do not complain. They say, "Give us an odd paper, or paper last," and we cheerfully comply. Now we trust that this spirit of kindness may long exist. If the editor be quick to correct his errors, and anxious to give satisfaction, he is also glad if the brethren are forbearing, make their communications in kindness, offer advice and suggestions, when they think it is needed, and we believe good, we feel that the success of the Christian Recorder will be all that we could expect.

We thank our contributors for their communications. The character of our paper depends as much on their writing as its own, for, unable to write all the articles for it, we must, we must look for dissertations on Theology, historical and metaphysical subjects, and original discourses from different parts of the United States

OUR CITY CHURCHES.

We have not room this week to give over the usual brief synopsis of discourses delivered last Sabbath.

The churches were well attended, notwithstanding the very cold winds that prevailed during the day.

Bethel Church, of which Rev William Moore is pastor, has been enjoying a refreshing season for several weeks, for which we give glory to God. About forty have made a profession of religion, and over fifty have joined the church. Among them there are a number of very promising young men. Rev William Moore is one of the oldest and most successful ministers of the Philadelphia District. It is exceedingly gratifying to have the Bethel people rising up with a glorious revival in Old Bethel. Many are seriously hoping that it may please the Bishop to send this valiant veteran soldier to Bethel Charge for the next Conference year.

THE VETO.—THE NATION AROUSED.

Our force are made up to-day, Wednesday. We bid our printer pause, that we may give to the numerous readers of the Recorder "our say" about the veto of the civil rights' bill. We are o'clock to-day the veto will come up for special consideration, and Mr. Trumbull will address the Senate. Before the exhibition in the interview with Douglass, Downing, Brown and others This "means" with delegated committees from local organizations, had already given them an insight into his character and disposition.

His objections do not rely upon the force of constitutional divinations, to alarm for them the support of the American people. Nor have they even the apology that those against the Freedmen's Bureau Bill had, which, we, that humility against black men would be aroused. The President opposes in the perjudice of the foreign population desiring to sophistry assume the of the strong in the "Egypt" of Illinois He also by a wonderful apprehending, we nurture see part of the Bill to weaken permanency in the provisions for white and black to marry; indeed, he would have us believe that it tended to that result.

The most striking things about President Johnson's objections are in a standstill, thus: "The Civil Rights' Bill says, a nigger is better than a foreigner, and it makes it possible for him to enjoy a white servant." And now we had this same thing said by stump orators in the Toombs Ward, in New York city, when the immortal "I" of Horace Greeley was put into the *Nelson Lincoln*: for they said, "Elect a black Republican President, and negroes will marry your daughters."

We think the bill will be passed over his veto, and that the great masses will ratify in the ballot box at the polls.

Let no colored man get excited by this veto. We have far more reason to hope than to fear. The rank and file of the Republican party are true to God and Liberty. The men who were willing to vote the last dollar and the last man, are not the party from free institutions against the slave power, and the people who supported them,—the Legislatures at whose request, on by their representatives in Congress, acts were to be framed. All will yet be well, for American Patriotism can just as easily overcome and disregard an Andrew Johnson as a James Buchanan.

THE REASON WHY

Master that could not be left out compiled so to omit the column of "Notices and Local Items" this week.

BISHOP PAYNES SEMI-CENTENARY

This week will be ready for circulation on Monday next, April 2d. Send in your orders early.

SCHOOL FOR THE COLORED BLIND

Such a school exists in this city, and is taught on Sunday and Monday afternoons of each week, in the Institute, commencing at 8 o'clock, P. M. Its change whatever is made. Those having blind children or friends, will do us a favor to send us for their education by sending them to this school

RUTH G——

We regret that a number of matter crowded out the valuable communication of our regular contributor—Ruth G——, last week.

BOOK NOTICES

"HOME AT HOME."

The April number of this justly popular monthly is well-prepared, and, as usual, contains very high reading, and is thoroughly interesting in fiction, one of which, "The Mis Major General J. B. McPherson," by Gen. W. T. Sherman, stands in the front rank in interesting style, is well worth the price of the book.

Gen. Sherman gives a faithful description of the genius of Richard Grenger, a colored student at Harvard College, and is highly prized as a work of art. Miss Lewis will soon take rank among the first sculptors of the age, with whatever title to give to the pale cerebs.

The poetry in this number is unquestionably good. "Sir Knight," and "Timothy Titcomb's Letters," is also the author of a life of Abraham Lincoln, which we do not hesitate to say will make the work a popular one. Each number has been carefully prepared, as a perusal will attest. The printing, which is that of the Republican Press, of Springfield, Massachusetts, is also much credit. The style of the binding is also rich.

The work can only be procured by subscription. Persons desiring specimen copies can apply by mailing at the office of the *Christian Recorder*. We cheerfully recommend it

News from the Churches.

INDIANAPOLIS, IND.—Rev Bro. Lankford, pastor of the A. M. E. Church, writes:—

Mr. Editor:—Four weeks ago we commenced a protracted effort in our Church, which has been crowned with great success. We have been laboring in the Sabbath school, to make an impression on the minds of the young, especially those setting out heaven, knowing that the importance of being qualified to teach *Christ*, as well as a knowledge of letters. We have since had the satisfaction of knowing that our labors in this direction was not without its due reward.

A glorious revival broke out on the unbelieving in the hearts of young and old. Most of the young men and ladies of *real worth*, have been happily converted to God There is scarcely a young man or young lady of any considerable intelligence or refinement, that has not professed a hope in Christ. the one occasion. So converts came forward and of "the call," Sunday, pledging themselves to fight in defense of the *standard of King Jesus*. On another occasion 14 persons, more, young men, and seven young ladies, were made to rejoice in a Saviour's love the same night.

Up to date, we have enlisted 140 men bondened and seven of that number profess to be happily converted to God. The altar is still crowded with anxious seekers, and the work is deepening and spreading with a rapidly growing interest. God be praised for his unending great mercies!

Rev H J Young, pastor as follows

Toledo, Ohio, March 19, 1866.

I come to this shore two years ago, and undertook the responsibility of purchasing a lot, and building thereon a church. There was not a dollar subscribed nor collected for that purpose, but in four weeks after I commenced soliciting subscriptions, I subscribed over two thousand dollars. We purchased a lot, for which we paid eight hundred dollars, within three weeks from the time I commenced the subscription. We let in five worth sixteen hundred dollars — M. C. E. Miller, Architect, drew the plan for the building. Size, 38 by 58 feet, with basement story 10 ft. in the rear. The main section will be finished in Gothic style. The walls are twelve feet, the ceiling to form the rafters to the peak—making the height of the center about twenty-six feet. The breeze of the roof will show inside, and will be highly ornamented. We should have enclosed the building this fall, but the draft and pecuniary compass us hard to meet the payments of subscriptions. We have the timber and brick on the ground, which it was thought not wise to proceed with the work at that time

A Conference I removed my efforts to obtain subscriptions, and increased the amount to nearly four thousand dollars We commenced our last Conference year with a debt of about seven hundred

consideration, even to your earnest support the following.

PLAN FOR CELEBRATING THE SEMI-CENTENARY.

1st. The first Sabbath in March the prosperity services shall be held in each and every church throughout the bounds of our connexion, to consist of preaching and special prayer to the Great Head of the Church for His blessing upon the semi-centenary services, at which time the pastors will exhort the editors of the Bishops to the churches.

2d. The semi-centenary services shall be held in all our churches and places of worship throughout the entire year, beginning on Sunday the 8th, Monday the 9th, Wednesday the 11th, which makes the fifth year—being the day when Rev. B. Allen was consecrated our first Bishop, and our Church assumed a tolerable form. Also Sunday the 15th and Monday 16th of April next. These exercises are to consist of historical sermons, doctrinal sermons, and such other discourses as will raise our members to a higher form of Christian character, by infusing into them a spirit of the spirit of holiness, and practical piety in the historical sermons, the pastors must review the dealings of God with us as a Church, its denomination, during the last half-century.

3d. The Sabbath School Superintendents and Teachers throughout the connexion, will unite in those services in their several schools, in the way they may think best, or as the Central Committee hereafter appointed for the several Annual Conferences may direct.

4th. At each series held in April next, by both Churches and Sabbath Schools, the collections shall be raised for the following objects: Missions, Education, the Book Concern, and the worn-out preacher's Fund, to be divided as follows: one-third for Wilberforce College, one-third for the Missionary cause, and one-third to be equally divided between the Book Concern and the worn-out Preachers' Fund of each Annual Conference.

5th. The plan for education shall be returned to the Annual Conferences by the pastors, and by the Conference paid to the agent or agents of the Wilberforce College. The part for Missions to be returned to the Annual Conference, to be applied to the missionaries in their bounds (if any) and should there be none, the money shall be sent to Jesse H. Davis, Treasurer of the Parent Missionary Society, Baltimore, Maryland; and the part for the Book Concern and worn-out Preachers' Fund, be also returned to the Annual Conferences, and there be divided; one-half to be paid over to the treasurer, Rev. Benjamin Smith, of Philadelphia, Pa., and take his receipt for the same: the remaining half shall be at the disposal of the Annual Conferences.

6th. As the M. E. Church has extended an invitation to all the members of the great Methodist family to join in the celebration of the centenary of Methodism in America, we cordially accept and invitation, and will celebrate it in our way and in our Churches in Quarterly Meeting at which time the collections will be received and applied as above stated.

The following are the General Committees: Baltimore Conference.—S. L. Hammond, G. T. Watkins, John M. Brown, D. W. Moore, R. T. Tenner, Wm. P. Scharenan, John J. Harbert and J. D S Hall

Philadelphia Conference.—William Moore of Smith, R. P. Hobbs, E. Weaver, Joseph Hobbs, Theodore Gould, A. C. Crippen. D F Seaton, J. Hamilton, N H. Terpis

New York Conference.—D. Durnell, Joshua Woodlie, Henry Davis, James M. Williams, T. J. Pratt, B. m. Wendar, L. Peterson.

New England Conference.—G. H. Graham, James A Shorter, S. Watts, J. P. Underwood, J. Jerlen, J. A. Warren, L. Woodson

Methodist Episcopal Conference.—S. McIntosh, D. Wilson, W. C. Travers, R. Bridges, A. T. Hall, H. Myers, Thomas Strother, W. Lankford, Wm. J. Davis.

New England Conference.—H. J Johnson, J. P Sherrow, R. P. Williams, Wm. Johnson, John Hallett, J. Lewis

Missouri Conference.—W. R. Revels, M. M. Clark, J. M. Early, H. R. Revels, J. W. Williams, Wm. A. Dews, B. L. Brooks, A. Wood-ford, A. Embry.

California Conference.—T. M. D. Ward, Wm. Offer, Peter Green, Wm. H Hubbard, ——Killingsworth.

South Carolina Conference.—R. H. Cain, J. A. Handy, A. Caldwell.

Louisiana Conference.—John Turner, Charles Bench, Page Tyler, T. W Scruggs, J. W. H. Pennington, L. P. Turner, H. Evans.

The Bishops request that the above nominees appoint the same number of competent laymen to co-operate with them to carry out the noble object The Bishops further recommend that all our preachers, superintendents, and teachers of Sabbath Schools, preach a sermon on the Rev. Dr. Stephens's Centenary of American Methodism, which can be purchased at the Methodist Book Depositories of New York, Philadelphia, Cincinnati, Pittsburgh, Chicago, St. Louis and San Francisco, Cal

We request the ministers, members, and friends of the African M. E. Church to unite in the semi-centenary services, and make it an occasion of gratitudinal moral, spiritual improvement and progress, leading our people to a nobler development of Christian enterprise, activity and energy.

By order of the Board, Bishop Payne will publish immediately for the information of the members and friends of the connexion a brief history of the African M E. Church

Now, dear brethren and friends, we ask you in the name of the God of our fathers, to come up to the help of the Lord against the mighty, and see what amount of money can be realized for the objects above stated.

We are yours in Christ,
WM. PARE QUINN,
D. A PAYNE,
A. W. WAYMAN,
J. P. CAMPBELL.

For the Christian Recorder.

To the members of the Baltimore Annual Conference of the M. E. Church.

DEAR BRETHREN:—You will soon prepared to read your Parochial Reports directly after the thirteenth question in the business of an Annual Conference. You will also bring with you all the Centenary offerings, each put up in a seperate envelope, and, as far as possible, converted into greenbacks of not less than one dollar. The members of the Literary Society will please refresh their memories, respecting the exercises of that Society by referring to page 43 of the Minutes of 1860

All who subscribed at last Conference for the rebuilding of Wilberforce, will please not fail to come prepared to pay up their subscriptions, and thus prove, that a *Christian minister means what he says.* Payne.

Pen Pencil and Scissors.

THE Republican county with Canada has ceased.

Reports of the evildoers taken by the special commission to Jamaica during their first fortnight's session have reached England. It is consolatory relief of the wretchedness of the martial law in suppressing the so-called insurrection, not only in the names of just punishment, but inquisitorially, to elicit information against obnoxious persons. Men and women were dragged naked with the ox, bruised for the former with wire, but for the latter—out of a delicacy, for a time pious called Frankieten. We arrived there a little after six o'clock, and sure not by Mr W four days. Gov. Eyre was examined for about an hour and a half, but in that short time he swayed the inscrutiveness of the examiner his intemperate action was based.

Four million sermons are preached annually in Great Britain

Richard Thomas Gaffin, a colored young man who had lost his sight by the explosion of a bomb, for trying to escape to the Union army from one of the rebel prisons, has graduated from the New York Institution for the Blind, and has received a diploma.

Rev. Dr. Cheever, of the Church of the Divine Unity, Portland, Me., has been appointed Professor of Rhetoric and Belles Lettres in Bowdoin College.

The Rev. Dr. Bethune, of Brooklyn, N. Y., has been appointed to the Professorship of Ecclesiastical History in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Hall, of Trinity Church, New York, has been appointed Professor of Pastoral Theology in the General Theological Seminary of the Protestant Episcopal Church.

The Rev. Dr. Hitchcock, of Union Theological Seminary, New York, has been appointed Professor of Church History in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Hodge, of Princeton Theological Seminary, has been appointed Professor of Didactic Theology in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Shedd, of Andover Theological Seminary, has been appointed Professor of Sacred Literature in the Theological Seminary at Andover, Mass.

The Rev. Dr. Phelps, of Andover Theological Seminary, has been appointed Professor of Sacred Rhetoric in the Theological Seminary at Andover, Mass.

The Rev. Dr. Hopkins, of Williamstown, Mass., has been appointed Professor of Christian Theology in the Theological Seminary at Andover, Mass.

The Rev. Dr. Phillips, of Andover, Mass., has been appointed Professor of Ecclesiastical History in the Theological Seminary at Andover, Mass.

The Rev. Dr. Park, of Andover, Mass., has been appointed Professor of Christian Theology in the Theological Seminary at Andover, Mass.

The Rev. Dr. Taylor, of Yale College, has been appointed Professor of Didactic Theology in the Theological Seminary at New Haven, Conn.

The Rev. Dr. Porter, of Yale College, has been appointed Professor of Sacred Rhetoric in the Theological Seminary at New Haven, Conn.

The Rev. Dr. Thacher, of New Haven, Conn., has been appointed Professor of Pastoral Theology in the Theological Seminary at New Haven, Conn.

The Rev. Dr. Fisher, of Yale College, has been appointed Professor of Ecclesiastical History in the Theological Seminary at New Haven, Conn.

The Rev. Dr. Woolsey, of Yale College, has been appointed Professor of Sacred Literature in the Theological Seminary at New Haven, Conn.

The Rev. Dr. Thompson, of Union Theological Seminary, New York, has been appointed Professor of Sacred Rhetoric in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Hodge, of Princeton Theological Seminary, has been appointed Professor of Exegetical Theology in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Green, of Princeton Theological Seminary, has been appointed Professor of Oriental and Old Testament Literature in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Duffield, of Princeton Theological Seminary, has been appointed Professor of Church History in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Atwater, of Princeton Theological Seminary, has been appointed Professor of Moral Philosophy in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Hodge, of Princeton Theological Seminary, has been appointed Professor of Systematic Theology in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Alexander, of Princeton Theological Seminary, has been appointed Professor of Ecclesiastical History in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Alexander, of Princeton Theological Seminary, has been appointed Professor of Christian Theology in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Alexander, of Princeton Theological Seminary, has been appointed Professor of Sacred Rhetoric in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Alexander, of Princeton Theological Seminary, has been appointed Professor of Sacred Literature in the Theological Seminary at Princeton, N. J.

The Rev. Dr. Alexander, of Princeton Theological Seminary, has been appointed Professor of Pastoral

Poetry.

THE WIND OVER THE CHIMNEY

BY S. W. DUFFIELD.

See, the sun is sinking low
Down yond the eastern glow.
While above them sink I sense—
Wilder a moment since I hunger,
Though the cheek with lifted finger.
Twists beyond the midnight hour.

Songs the blackened log a time
Loosened in some forgotten line,
From a cadence by it to-day?
When they both were young together,
Heart of youth and summer weather
Making all their holiday.

And the night-wind rides, hoarse!
How it tears the dark!
In the midnight and the snow.
Kris rather, keener, prouder,
Like the trumpets of invasion,
All the wild chimney-hosts!

Every quivering tongue of flame
Seems to murmur some great name,
Seems to say, "Awake!"
Hist the night-wind answers, "Hollow
Are the visions that you follow
Into darkness aisles your fire!"

Then the thought of the time
Unmarked by existence of the days,
Unrelated by a memory of the act
Of the world's progress whose majestic pages
Rolls the mystery of ages,
Throb the heart-strings of the heart.

And again the tongues of flame
Start anew and rushing
"Those are prophets, bards and seers
In the horizon of the years,
The ascendant constellations!
The coming years!

But the night wind cries, "Despair!"
Then with wail with fret of air
Leaps to something greater,
At God's forgot inconsonant
Mighty hearts lost insonant,
There are but the dying sparks.

"Dust are all the hands that wrought,
Books are sepulchred of thought,
The dead hearts of the dead
Hands for a moment only,
Like the withered leaves in family
Churchyards at some passing trend"

Suddenly the flame sinks down:
Sank the corners of memory.
And one sigh was dead even
Clamors louder, wilder, vaguer;
To the God of Hunger
Dying on the hearth-stone here?"

And answer: "Though it be,
Why should that disturb me?
To endeavor is to rise,
To rise is to be free,
And the years are in my keeping
In the plan the vanquished gain.

The Family.

WHEN OUR CHILDREN ARE ABOUT US.

When our children are children, we should really have them "about us." Job's children were "about him" in the days of his prosperity. We do not know that we should be justified in supposing that he had children to attend whose personal association with him then was usual with godly persons of the time. It is certainly worthy of notice that they are named, and influence in the opening and the ending of the book. We are told the number of his sons, and the number of his daughters. He tells us, too, how "after" they were, and we suppose also at some definite Arabian hour. He calls on of "ours," and of "ours" in the days of his prosperity, and "his sons" then. We find that he took delight in seeing them, in having them "about him," when he was in the days of his prosperity, as well as old Patriarch.

The highest and godliest surrogate still is that which keeps the children *beside* the parents through the tender years of life, in the formative time, when there are beginnings of things that will grow and. When the little feet are in the nest, the pocket birds are seldom far or long away. The human instinct prompting to love, and love's duty, is not always strong, but strong. It usually is for awhile. But it may cease only for a little while. But when the time arises to interrupt the continuity, not impair the energy of paternal presence, and influence in that presence, with children; many things—and of these instinct not still, even if not the most really the first—may will cease.

The occupations of life with people here and there are such as to separate, more or less, parents and children from their homes, and for a long time. So that even a loving father, who is toiling for his children by long, steady and hard work every night, is not sorry to find that he children are not even more hours than they are. He is not likely to see any more of them for the day by the mere presence of his face. He is "about his" and business by his opportunities, not men as he can find them.—So has to leave his children, many a parent, in the course of a prosperous day, in which little business forming themselves, and little making shape to themselves, and thoughts growing into principles, feelings becoming sentiments—all without the father's eye or there might be of that calm and great thing, a parent's presence. Both may be there, but children in his home, but he has not got them "about him." Nobody in the world can have them so neglected children. All the neighborhood know them to be as clean as the morning, and as fresh as the morning dew. But the father, and perhaps mother too, do not see as much as that is of the dew on the grass or the growing—in not catch the morning, and noonday fragrance of their new children's life, as shed on them more of that sweet and precious element in a child's existence—a presence that is sent more and not that the beauty may not fade, as that the fragrance may not die.

The child's existence in many cases, nearly in one many, brings an early engagement from books and preceptor. It is found best to be convenient, or judged not desirable, to have such early education in many children as that in the morning, coming home at night. But it seems to me, that where that is at all possible, it is by much the best arrangement for at least the first years of youth. Undoubtedly absence from home has its compensations to the young. The power of such absence in sometimes wonderful, in developing character, in calling out talents, vivifying early memories, endearing the home, from which parents and children are for a banishment. But if that absence comes too soon, the probability will be so much less that the young scholar has in him the germs of right character to be developed, the youthful memories will be few, and the moral result of the whole more problematical. It is for the sake of children, while young, should be "about" the parents. That was the way in the days of Job. Happily, it has been the way down through all time. It has spread the richest fruits of life and men in human character. It has made the noblest men and women. Still it will be found, in all but exceptional cases, that those who have been of the desert, or house of the city—and daily presence of father and mother—the help of light or low degree—are more for the child than any other person or thing in the world to a child. They are great days for after meaning, and further years of fulness, the days when "angels" are not about us."

When our children are about us, we should anticipate the time when, as in the days of Job, *they shall not be young.*

"How the children move us, and no traces
Linger of that smiling angel-band—
Gone! Forever gone, and in their places
Weary men and serious women stand!

Watch, and within the brief allotted of a year,
sometimes even in the course of a few months,
you will see a change in the little faces. Take
photographs of them, and if you happen to be
them in for a few years, and then open the book,
you will have a surprise. You will have some-

thing like that feeling to-day. Why I have not those children. Surely they have gone from me. But God takes them? No. They are "about" you still. They are beside you now, looking at the pictures—but cannot that they should be pictures of themselves. They are more remembrances to the image they too every day in the glass. So they speak back to us even when they are not. The infant that is to be, the little one that is fast to a little while. The little girl with the singing as a nightingale, the whispering with you only for the night. She will go on again to the morning towards womanhood. And the young boy will keep his company on the way to his manhood. Very good will we remember of the manhood and the womanhood on their forms. They will, they must keep, their recollections, their cares, their children—and you will be grandfather and grandmother before you know it. Nays are taking their honors continually while you they are not old. Their children compete to make them without their children, and they will only, much to their delight. Then a few years more, and your children's children will bring you to a great quite out of this world, and a passing on of the beauty and glory of mother. A change life, and at first to one, sorrowing accordingly to our earthly affections. Yet a change sowing light and more and more joyous, of which to for sorrow, a life-long memory to our love.

"Have we not caught that smiling
As if some heavenly morn were willing
To call the sweet child's place!
The dream sound not yours,
Of the Beautiful Land there.

We may chase the loved one home,
And plead for a little while
But who can resist the Master?
Then we must, by the sighing
Thank the truest we do not hate
In strong arms.

Then, gently enters the Master:
Through the room the garments sweep,
And not touching hearts beat faster,
And our gaze forget to weep:
For sure we see Him pay
Then shall be there to-day."

And so we leave them. And many a Job stands among the ruins of the old dwelling-land, and plaintively or thankfully recalling the days when he children were about him. Well, let him forward. Anticipate the time inevitable sweeping and the time of the present, the cheerful smile. If you have wealth—heart property—in the children of *children, know now,* for the riches will "make to themselves wings, and fly away." If you have servants let your then attitude to them be serious, responsible, for their friends, for they are in a little while they will be gone. The strong in nature's power to take to it there are known what Master would have you to learn of them while they are yet young, and what you should be to them when they are old. And when they are older, then learn the lesson how, for once the little time will be sent, no more as the parents of the time first found no more in your home.

FAMILY WORSHIP.

The Apostle Paul says: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Family worship is one of the best means to bring up children in the nurture and admonition of the Lord, but we often neglect that. They both enjoin a solemn duty upon fathers and mothers, but children. Is there any one certain ways whereby impressions can be made upon them, so that they will remember and forget his faith. Children would not but smile at the, this will not bring forward. Anticipate the inevitable sweeping and the time of the present, the cheerful smile. If you have wealth—heart property—in the children of children, know now,